GOSPEL CONVERSION:

Discovering,

1. *Whether any* gracious conditions, *or* qualifications, *are wrought in the soule before faith in Christ.*
2. *How the assurance of a mans salvation is to be evidenced.*
3. *The manner of the soules closing with Christ.*

Opened

By *John Cotton*, at a Conference in *NEW-ENGLAND.*

Together,

With some REASONS against stinted Formes of praising God in *Psalmes, &c.*

Now published for the generall good, by FRANCIS CORNWELL, Minister of the Gospel.

London, Printed by *F. Dawson.* 1646.

C1169.4215
HARVARD COLLEGE LIBRARY
FROM THE LIBRARY
OF
NOV. 3, 1916

TO THE
HONOVRABLE
AND
True-hearted lover of his Countrey, Sir HENRY VANE *Junior*, Knight, ſometimes Governour of *New-England*; Treaſurer of the Navie Royall, and a Member of the Houſe of COMMONS,

Sir,

THE Churches of the Saints and the World, may not bee unfitly compared to the Pearle and the Pebble: though both of one naturall ſubſtance, earth; yet the one of rare price, whoſe beauty is the ſunbeames incloſed; the other wanting 1 Cor. 14. 23

it, is caſt away as refuſe. What maketh the Saint more excellent then his neighbour, ſeeing both are borne of fleſh, both ſubject to the ſame corruptions, ſickneſſe, death, but this? The Saints excellency is
Epheſ. 4. 24 nothing elſe but the Image of Jeſus Chriſt the Sunne of righteouſneſſe ſhining in him: For as the moone and ſtarres derive their light from the ſunne; ſo all the wiſdome, righ-
Cor. 1. 30 teouſneſſe, holineſſe a Saint hath, hee deriveth from Chriſt. Hence *David* the King doth ſo prize their fellowſhip, *All my delight is in thy*
Pſal. 16. 3. *Saints, thine excellent ones that are in the earth, and them that excell in vertue.* Yea, it is a ſure note of a Citizen of Sion, that *hee honours them*
Pſal. 15. *that feare the Lord:* Whereas worldly men without grace, are rendred in his eyes as vile. Hence the Spouſe acknowledgeth that all her excellency cometh from plantation; *Let*
Cant. 4. 16. *my Beloved come into his garden, and eat his pleaſant fruit.* Yea, Chriſt decla-

declareth to *Nicodemus* that a beleevers holineſſe cometh from *regeneration*; that in Chriſt hee may onely glory. How doth the Lord diſcover this his excellency to a beleever, by his calling, till that time hee lieth amongſt the refuſe of the world, as *fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envie, hatefull, and hating one another*. But then the kindneſſe and love of God to man appeared, by *delivering him out of the kingdome of darkneſſe, and tranſlating him into the kingdome of his deare Sonne*. By which it is manifeſt, that hee is one of the *choſen generation*, the *royall prieſthood*, the *holy nation*, the *peculiar people*, whom hee *hath called out of darkneſſe into his marvellous light*. But when doth the Lord diſcover the truth of his calling to his conſcience? Then when hee giveth him precious faith; for that onely diſtinguiſheth him from the world that lieth in ſinne. *Gal.* 3. 22.

Joh. 3. 5.

Tit. 3. 3.

Col. 1. 13.

1 Pet. 2. 9.

22. *The Scripture concludeth* (father, mother, ſonne, daughter, nay the infant that is borne of the moſt hoſieſt parents) *all under ſinne, that the promiſe by the faith of Jeſus Chriſt might bee given to them that beleeve.* So that in that ſame houre the Lord giveth him faith, hee giveth him an evidence in himſelfe, that hee loved him in Chriſt before he was borne, before hee had done good or evill, that hee hath juſtified him from all thoſe things hee could not be juſtified by the Law, that hee hath purged his conſcience from all dead works, that his perſon is accepted, his ſinne diſcharged, and he hath a right to the purchaſed inheritance amongſt them which are ſanctified. Thus the love of Chriſt revealed to dye for him, to take away his iniquity, and reconcile him to God; the Spirit given to take away his heart of ſtone, giveth him an heart of fleſh, to cauſe to walke in his ſtatutes; yea, and draweth

Heb. 11. 1.
Rom 9 11.
Act. 13. 39.
Heb. 9. 14.
Act 26. 18.
Ezek. 36. 25, 26.

eth his heart to yeeld obedience to every commandement of Jeſus the Chriſt. The truth of this grace given, Right Worſhipfull, you can give a true teſtimoniall; for you were once in your naturall condition as well as others, till it pleaſed God who ſeparated you from the womb, to call you by his grace, Gal. 1. 15, 16. to reveale his Sonne in you; you conſulted not with fleſh and bloud, but left your native ſoyle, (in the perſecuting times of the Prelates) *chuſing rather to ſuffer affliction with the people of God* (according to the light they had received) then to remaine in *England* and *enjoy the pleaſures of ſin for a ſeaſon.* Heb. 11. 16 Yet there the Lord exalted your Worſhip to bee the Governour: And in that dawning light, coming forth out of myſticall *Babylon*, the Lord diſcovered much ſpirituall knowledge, of the riches of his free-grace in Jeſus Chriſt, amongſt you; you being freed from the yoke of the Task-

Masters heere; the Bishops, that kept you in bondage: you had liberty there to debate those Questions; which the naming onely of them heere, would have rendred a man odious. But Satan that envieth the peace of the Saints; stirred up a spirit of contention amongst you; especially when these Queries came to be debated.

1 *Whether there are any gracious conditions, or qualifications wrought in the soule before faith?*
2 *Whether any man can gather his evidence of the assurance of his Justification from his Sanctification?*
3 *Whether there bee an active power of Faith, and other gifts of grace in a Christian conversation?*

The one side would not beleeve themselves justified, no farther then they could see themselves worke; making their Markes, Signes, and Quallifi-

Qualifications, the cauſes of their Juſtification.

The other ſide, laid the Evidence of their Juſtification, onely by Faith in the free Promiſe: for there are foure things that makes remiſſion of ſinnes perpetuall to a beleever.

Firſt, The cauſe of Remiſſion, the ſacrificed Body of *Chriſt* on the Croſſe, or accurſed Tree; *Heb.* 10. 4. *By one offering, hee hath perfected for ever them that are ſanctified.*

Secondly, The ground is a free promiſe tendred to us from God; as to *Adam*, *The Seed of the Woman ſhall breake the Serpents head*, Gen. 3. 15. John. 3. 16. 1 John 4. 10.

Thirdly, The meane is, *Faith apprehending it*, Phil. 3. 9.

Fourthly, The *Spirit of Chriſt ſealing of it*, Epheſ. 1. 13.

This truth revealed for the comfort of poore drooping Saints found great oppoſition; But the good Lord, ſtirred up your gracious ſpirit, to countenance, and defend them

them in the midſt of ſtrong oppoſition; and though you were ſleighted, and ſet light by at the ende of your Government, as not worthy to be an aſſiſtant, with many other Inſtruments more; yet the good Lord ſtood by you, and ſtrengthned you, and delivered you from the hands of your oppoſers, perſerved you from the dangers of the Sea; and though at your returne to your Native Soyle, you lived like *Joſeph*, a while, in a deſpiſed condition, yet the Lord raiſed you up to ſit amongſt Princes. So that though you were willing to loſe life, friends, preferment, for Chriſt; found you not then, life, peace, joy, in the Lord Jeſus, which was better to you, then all worldly amity; according to his owne promiſe, In the World you found affliction, but in him you found peace: And when you were called to be a Member of the high Court of Parliament, in our diſtreſſed and diſtra-

&ted

cted times; the Lord made you an inſtrument to detect the Trecherous plot of thoſe two brethren in evill; *Thomas* Lord *Strafford*; and *William* Lord Archbiſhop of *Canterbury*, that contrived the deſtruction of our fundamentall Lawes, ratified by the Statute of *Magna Charta*, by labouring to ſet up an *Arbitrary Government*, and keeping on foot a Popiſh Army, conſiſting of *Iriſh Rebels*, and others, to compell the faithfull, and true-hearted Nobility, and loyall Commons of *England*, to ſubject themſelves to their illegal Taxations: hazarding the loſſe of the favours of the King, Nobility, Parents, Friends, and Allyes, together with thoſe places of Honour and Maintenance, the King of clemency had freely beſtowed; rather then his Countrey ſhould be ruined, and enthralled, by ſuch accurſed Incendiaries. Shall this thy love (moſt noble Senatour) who art

a branch of that goodly Cædar, under whose shade, the Innocent, and oppressed, tender Consciences, that stand for a through Reformation, agreeable to the Word of God, find rest) ever be forgotten, and left unrewarded; God forbid: It is worthy to be written on a Pillar of Marble; and recorded in the Chronicle: that after-ages may never forget to shew kindenesse, and mercy to your Noble Posterity; that did not thinke your life (together with your neereſt relations) deare unto you, so as to part with them, that you might purchase your Countries Liberty; I cannot judge him *Englands* Friend, that envieth your honour, and promotion; *Seeing you are* (for the love you haue shewed to Christ his Truth, and poore Members, together with your Native Countrey) *worthy of double honour*. Now (worthy Sir) seeing all your excellency is nothing else, but the

the Image of Jeſus Chriſt, the Son of righteouſnes ſhining in you. Diſdain not to receive from the hand of a poore deſpiſed Inſtrument that preſents this Treatiſe, *The Learned Conference of Maſter* John Cotton, *that he had with the Elders, at the Bay of Boſton in New England.* Though I am the leaſt of all Saints, not worthy to be called a Saint; becauſe in the time of the Prelats raigne, I ſided with them, in perſecuting the Faith of Jeſus Chriſt, and impriſoning of his Members; But did it ignorantly, through unbeliefe, and when the Lord pierced my heart for it; *I trembling, cryed, What ſhall I doe?* The holy Spirit and the Bride ſaid, *Repent, and bee baptized in the name of Jeſus, for the remiſſion of ſinnes, and I ſhould receive the gifts of the Spirit, &c.* Then Noble Sir, though I procraſtinated it for a ſeaſon, at laſt, I was not diſobedient to the heavenly voice, but aroſe, and

was

was Baptized; For this cauſe, I have beene much oppoſed by my old Friends, and Countrey-men: But yet remaine a Loyall Covenanter, that ſtandeth for a Reformation in *England*, and *Ireland*, agreeable to the Word of God, and the beſt Reformed Churches: Seeing it is not the voice of the Churches, but Chriſt in the Churches, we Covenented to hearken unto; as Maſter *Caſe* his Sermon yet teſtifieth.

Firſt, *To extirpate Popery*; (which I apprehended at the taking of the Nationall Covenant) was that Doctrine of Antichriſt, which doth univerſally oppoſe the doctrine of Jeſus the Chriſt. Affirming what *Chriſt* denieth; and denying what *Chriſt* affirmeth.

Secondly, *Prelacy*, *viz.* The Government of Arch-biſhops, and Biſhops, and all Eccleſiaſticall Officers depending on that Hierarchy,

Roote

Roote and Branch: as a Plant the heavenly Father hath not planted.

Thirdly, *Superſtition: viz.* Whatſoever is *ſupra Statutum*, that hath not the word of God to warrant it.

Fourthly, *Schiſme:* Namely, from all thoſe that teach, and conſent not to the wholeſome words, *even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſſe; from ſuch I muſt withdraw*, 1 Tim. 6. 3, 5.

Fifthly, *Hereſie:* Even from all them that deny that Jeſus is the Chriſt; *They are Antichriſt that deny the Father and the Sonne. Whoſoever denyeth the Sonne, the ſame hath not the Father*, 1 Joh. 2. 22, 23.

Sixthly, *That the Lord may be one: viz.* Even the Lord Jeſus the Chriſt, whom *God raiſed from the dead, and ſet him at his owne right hand in the heavenly places; Farre above all principality, and power, and might, and dominion,*

dominion, and every name that is named, not onely in this world, but that which is to come: And hath put all things under his feet, and gave him to be head over all things to the Church, Which is his body, the fulneſſe of him that filleth all in all, Epheſ. 1. 20, 21, 22, 23.

Seventhly, *And his Name to be one in the three Kingdomes:* (that is, as I conceive it) his power, authority, and royall Commiſſion muſt be exalted in all his Offices, to be the eternall King, eternall Prophet, and eternall Prieſt, in all things appertaining to the conſcience: ſeeing the loyall Spouſe of Chriſt hath no Head, no Husband, no Lord, no Law-giver, but royall King Jeſus.

That wee, and our poſterity after us, may live in faith, and love; and the Lord may delight to dwell amongſt us.

For

For the keeping of which Covenant, I had rather chuſe to dye, then to deny the faith of Jeſus the Chriſt: Knowing, that he which confeſſeth him before men, him he will confeſſe before his Father. But hee which is *aſhamed of Chriſt, and his words, in this ſinfull and adulterous generation, of him alſo ſhall the Sonne of man bee aſhamed, when hee cometh in the glory of his Father, with the holy Angels*, Mar. 8. 38. Thus I deſire, in the firſt place, to *give to God the things that are Gods*; Mat 22.21 and, in the next place, render to the high and honourable Court of Parliament, whereof your Honour is a Member, and to your King, when the Lord ſhall put it into his heart to returne unto his Parliament, and to joyne with you, all your dues, tributes, cuſtomes, feare, Rom.13.7. honour; and ſubject my ſelfe to obey all your juſt, legall, and civill commandements: Knowing, that

you ſet not up the Sword for nought; but to be *a terrour to them that doe evill, and a praiſe*, a guard and defenſe, *for them that doe well.*

1 Pet. 2, 14

Your poore Oratour at the throne of grace, that earneſtly prayeth, that the Lord will give you, and the great Councell of the Kingdome, wiſdome and prudence, to beare with tender Conſciences, that deſire to exalt Jeſus the Chriſt in all his Royall Offices,

Orpington, *in Kent,*
the ninth Month,
1645.

FRAN. CORNWELL.

To all the Churches of *Ieſus the Chriſt*, coming out of Myſticall Babylon, gathered, or ſcattered, that follow the Lambe, the Lord JESUS whereſoever he goeth.

BEloved in CHRIST, *Diſdaine not to Read this Learned Treatiſe of Maſter* John Cotton, *of* Boſton *in* New-England, *out of any prejudice thou mayeſt take againſt the perſon, or publiſher of it. What if ſome judge him a Schiſmaticke? yet he regardeth not mans raſh cenſure: Seeing he can with holy* Paul, *that before his Converſion perſecuted the Church of God, ſafely Apologiſe for himſelfe*; Acts 24. 14. That after the way that you call Hereſie, ſo

worſhip I the God of my Fathers; beleeving all things that are written in the Law, and in the Prophets. *Verſe* 15. And have an hope toward God, which you your ſelves alſo allow, that there ſhall bee a reſurrection of the dead, both of the juſt, and unjuſt. *Verſe* 16. And herein doe I exercise my ſelfe, to have alwaies a Conſcience void of offence toward God & towardman. *But yet this I confeſſe unto you, that I am leſſe then the leaſt of all the Meſſengers of Chriſt; for I am not worthy to bee called a Meſſenger, or Miniſter; for I perſecuted the Church of God, that profeſſed the Faith of Jeſus the Chriſt; that held foorth all his Royall Offices,* King, Prophet, Prieſt, *according to his outward adminiſtration, in admitting of Members into his Spirituall Kingdome: And ſided with the Antichriſtian Prelates, and Biſhops, that denyed, that Jeſus is the Chriſt, whom the Spirit of God calleth Lyars, and Antichriſtians,* That denyeth the Father

ther and the Sonne, 1 John 2. 22. *For though I, with the Antichriſtian Biſhops, and Prieſts, did acknowledge Jeſus the Chriſt, our high Prieſt that ever liveth to reconcile us unto God; yet wee have perſecuted them that hold his Kingly and Propheticall Office to be eternall, aſwell as his Prieſthood, and the gathering of his Church according to his Royall Commiſſion,* Matth. 28. 18, 19, 20. *Hence it is, that Chriſt divided, becometh no Chriſt to the divider; this according to the Vulgar Latine,* Solvere Jeſum, *to diſſolue Jeſus, that is, to receive him onely in part, and not in the whole, which is the ſpirit of Antichriſt. Now when the Lord opened the eyes of my underſtanding, and convicted me of all the abominations I had done in my ſpirituall Captivity under Antichriſt, eſpecially, that I had crucified Jeſus the Chriſt in his Members, being pricked in my heart, I trembling cryed, what ſhall I doe? The Spirit and the Bride, the Lambes wife, ſaid;* Repent, and be

Baptized in the name of Jesus, &c. *Then I gladly received the Word, was Baptized, and was added to the Church,* Acts 2. 38, 39, 40, 41, 42. *Yet, by the grace of God, now I am, what I am; And having from some Friends, received this Learned Conference, kept it by mee as a precious Diamond of great worth, from which my soule, through the great goodnesse of God, did reape much spirituall comfort. And did wait, hoping that some learned and faithfull friends of his, would long agoe have Printed a larger, and an exacter Copy of it: But finding none, (I that am lesse then the least of all Saints) could not any longer conceale it, but thought with my selfe, I was bound in Conscience to publish it, in this learned Age, wherein there is so much enquiry after truth, for the benefit of poore, hungry, empty, selfe-denying Spirits; rather then such a Learned Tract of hevenly light, should alwaies lye in the dust, as unseene, and forgotten. For this cause alone, I have attempted*

tempted (Courteous Reader) to preſent to thy view this Learned Treatiſe; Not that I have any relation to that Learned man; nor any command from him to doe it: But onely in love, that this his Learned Diſputation might not bee buried in ſilence. Read it therefore (Beloved in Chriſt) not for his ſake that publiſheth it; but for his ſake that was the Author of it; or rather for the God of Truths ſake. For whoſe cauſe the Learned Author contendeth for the Faith in theſe daies, wherein the Goſpell of Truth hath ſuffered ſo great Eclipſes, through the rage and tyranny of the Popiſh Antichriſtian Prelates and Prieſts.

Thine that earneſtly deſireth to exalt the Lord Jeſus the Chriſt, in all his royall Offices

FRAN. CORNWELL.

A Conference that Mr. IOHN COTTON had with the *Elders* of the Congregations in *New-England*, touching three Queſtions that are here diſcuſſed on:

1. *Touching gracious conditions, or qualifications, wrought in the ſoule before faith.*
2. *Touching the gathering of our firſt evident aſſurance of our faith from ſanctification.*
3. *Touching the active power of faith, and other ſpirituall gifts of grace in a Chriſtian converſation.*

The firſt Queſtion.

WHether there be any gracious conditions, or qualifications, in the ſoule before faith, of dependance unto which, ſuch promiſes are made? Queſt. 1.

Wee deny it, for these reasons.

Reas. 1. If there be any gracious conditions, or qualifications, wrought in us before faith of dependance; then, before wee receive union with Christ: The reason is,

For by faith of dependance it is, that wee first received union with Jesus Christ, *Joh.* 1. 12.

But there be no gracious conditions wrought in us before wee received union with Jesus Christ;

Therefore there bee no gracious conditions, or qualifications, wrought in us before faith of dependance.

Minor.

If wee cannot bring forth good fruit, till wee be good trees; nor becom: good trees, untill wee be grafted or united unto Jesus Christ; then there can be no gracious conditions, or qualifications wrought in us, before wee receive union with Christ.

But wee cannot bring forth good fruit,

fruit, till wee become good trees; nor become trees of righteousnesse, untill wee be grafted into Jesus Christ;

Therefore there bee no gracious conditions, or qualifications wrought in us, before we received union with Jesus Christ.

The Proposition is cleare of it selfe, that wee cannot bring forth good fruit, untill we be good trees: *Mat.*7.18. *A corrupt tree cannot bring forth good fruit.* Nor can we become the good trees of righteousnesse, of the Lords plantation, *Isai.*61.3. untill wee be grafted into Christ. *Joh.*15.4. *As the branch cannot beare fruit of it selfe, except it abide in the vine, no more can yee, except yee abide in me.* Verse 5. *I am the vine, yee are the branches; hee that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can doe nothing.*

A second proofe of the Minor.

If there be any gracious conditi-

ons, or qualifications wrought in us before union with Christ, then we may be in a state of grace and salvation, before we be in Christ: But that cannot be: *Acts* 4. 12. *Neither is there salvation in any other; for there is none other name under heaven given amongst men, whereby wee may be saved.*

Reas. 2. If there be any gracious condition or qualification in us before faith, then there may be something in us pleasing unto God before faith:

But there is nothing in us pleasing unto God before faith; *Heb.* 11. 6. *But without faith it is impossible for us to please him: for hee that cometh to God, must beleeve that hee is, and that hee is a rewarder of them that diligently seek him.*

Object. But there must be some saving preparatives wrought in the soule, to make way for faith, and our union with Christ. For wee must be cut off from the old *Adam*, before

wee

wee can be grafted into the new: Wee muſt be dead to the firſt huſband, before we can be married unto another.

To works of creation there needeth no preparation; the almighty power of God calleth them to be his people, that were not his people, 1 *Pet.* 2, 10. And by calling them to be ſo, hee maketh them to bee ſo. *Rom.* 9. 25, 26. *As hee ſaith in* Hoſea, *I will call them, My people, which were not my people; and her, Beloved, which was not beloved.* Verſe 26. *And it ſhall come to paſſe that in the place where it is ſaid unto them, Yee are not my people, there ſhall they be called, The children of the living God.* *Anſw.* 1.

While Satan, the ſtrong man, keepeth the houſe, Chriſt the ſtronger cometh upon him, and bereaveth him of his armour, and diviveth the ſpoyle, *Luke* 11. 21, 22. 2.

Wee are dead to our firſt huſband the Law by the body of Chriſt, *Rom.* 7. 4. and therefore it is 3.

by the vertue of Christs death we have fellowship with Christ; and that giveth the deadly stroak unto our first husband.

The second Question.

Quest. 2. *Whether a man may evidence his justification by his sanctification?*

The state of the Question is thus unfolded.

First, To take a mans sanctification, for an evident cause or ground of his justification, is flat Popery.

Secondly, To take a mans sanctification, for an evident cause or ground of that faith whereby hee is justified, is utterly unsafe; for faith is built upon Jesus, the Christ, the head corner stone, *Ephes.* 2. 20. *Mat.* 16. 16. and not upon works: A good work floweth from faith, not faith from them.

Thirdly,

Thirdly, To take common ſanctification, that is, ſuch a reformation and a change of life as floweth from a ſpirit of bondage, reſtraining from ſin, and conſtraining unto duty, and ſometimes accompanied with enlargement and comforts in duty; yet without the ſenſe and feeling of the need of Chriſt, and before union with him, to take ſuch a ſanctification for an evident ſigne of juſtification, is to build upon a falſe and ſandy foundation.

Fourthly, That when a man hath firſt attained aſſurance of his faith, of his juſtification, by the witneſſe of the Spirit of Chriſt, in a free promiſe of grace, made to him in the bloud of Chriſt, *Acts* 13.38,39. hee may diſcern, and take his ſanctification as a ſecondary witneſſe, or an evident ſigne or effect of his juſtification.

The Queſtion being thus ſtated, I propound the Queſtion thus;

Whether a man may gather the firſt

evidence or assurance of his faith, of his justification, by his sanctification?

Wee hold in the Negative part.

The first Argument.

As *Abraham* came to the first assurance of his justification, so wee, and all that beleeve, as *Abraham* did; for hee is made a patterne to us in point of justification: *Rom.* 4. 23. *Now it was not written for his sake alone, that it was imputed to him*; V. 24. *But for us also, to whom it shall be imputed, if we beleeve on him that raised up Jesus our Lord from the dead.* V. 25. *Who was delivered for our offences, and raised againe for our justification.*

But *Abraham* came to his first assurance of his sanctification, not from any promise made thereunto, but from a free promise of grace, *Rom.* 4. 18. *Who against hope, beleeved in hope, that hee might become the father of many nations: according to that which was spoken, So shall thy seed be.* V. 19. *And being not weak in faith,*

hee

he conſidered not his own body now dead, when he was above an hundred yeares old; neither the deadneſſe of Sarahs *wombe.* Verſ. 20. *He ſtaggered not at the promiſe of God through unbeliefe, but was ſtrong in faith, giving glory to God.* Verſ. 21. *And being fully perſwaded that what hee had promiſed hee was able to performe:* Verſ. 22. *And therefore it was imputed unto him for righteonſneſſe.*

The promiſe was abſolute, and free, So ſhall thy ſeed be as the ſtars of heaven: this hee believed with full aſſurance of faith, reſting onely on the faithfulneſſe and grace, and power of him that promiſed, *Rom.* 4. 21.

Therefore wee, and all the children of *Abraham*, come to our firſt aſſurance of our Juſtification, not from our Sanctification, or from any promiſe made thereunto; but from the free promiſe of grace.

The ſecond Arguwent.

No man can take his aſſurance of the

the faith of his Iustification: But as God will declare and pronounce him righteous in Christ Iesus.

But God will not declare, and pronounce us righteous in Christ, upon the sight and evidence of our sanctification.

Therefore we cannot take the assurance of the faith of our Iustification, from the sight and evidence of our sanctification.

The Assumption is proved thus.

If God justifieth us (that is) declareth, and pronounceth us to bee righteous, he doth then declare his owne righteousnesse, that he might be just; Then he doth not declare us to be righteous in Christ, upon the sight and evidence of our sanctification, which is a righteousnesse of our owne.

But when God justifieth us, that is, first declareth us, and pronounceth us to be righteous, he doth declare his owne righteousnesse; that he might be just.

There-

Therefore he doth not first pronounce and declare us righteous upon sight, and evidence of our sanctification, which is a righteousnesse of our owne.

The proofe of the Proposition.

It will not stand with the righteousnesse of God to declare and pronounce a man just, upon the sight of such an imperfect righteousnesse, as our best sanctification is: And therefore when God declareth, and pronounceth us righteous; He doth it not upon any sight of any sanctification, or righteousnesse of ours: But onely upon the sight of the perfect righteousnesse of Christ imputed unto us.

The proofe of the Assumption.

That when God justifieth us (that is, when he first declareth, and pronounceth us to be righteous) he doth declare his owne righteousnesse, that he might be just, as *Paul* speaketh, *Rom.* 3. 26. and the justifier of him, which beleeveth on Jesus.

And

And it is the speech of *David*, that when God declareth himselfe to bee just; hee declareth onely the sinnefulnesse of the Creature, *Psal.*51.4.

The third Argument.

If the promise be made sure of God unto faith out of grace; Then it is not first made sure to faith out of works.

But the promise is made sure of God to faith out of grace, *Rom.*4.5. to him that worketh not, but beleeveth on him, that justifieth the ungodly; his faith is accounted for righteousnesse.

Therefore the promise is not made sure to faith out of works.

From the opposition of Grace, and Works, *Rom.*11.6 *And if by grace then it is no more of workes; otherwise grace is no more grace.*

Object. The opposition standeth not onely betweene grace and workes, but beweene grace and the merits of works; now no man ascribeth the assu-

assurance of faith in the promise to the merits of works.

The opposition standeth not only betweene grace and the merits of works: but between grace and the debt due to workes; For so the Apostle *Paul* expresseth it, *Rom. 4. 4. Now to him that worketh is the reward not reckoned of grace, but of debt.* *Answ.*

If the assurance of faith of our ustification, doe spring from sight f sanctification, it is by right of ome promise made unto such a orke, and the right which a man ath by promise to a worke, aketh the assurance of the pro- ise, but debt unto him: and then e promise is not sure unto him t of grace.

The fourth Argument.

If when the Lord declareth him- fe pacified toward us, he utterly mes us, and confounds us, in the nt and sense of our unworthy- se, and unrighteousnesse; then he not give unto us our first assu-

rance

rance of the faith of our justification, upon the sight and sense of sanctification.

But when the Lord declareth himself pacified towards us, he doth utterly ashame us, and confound us, in the sight and sense of our unworthynesse, and unrighteousnesse.

Therefore he doth not first give us assurance of the faith of our justification, upon the sight and sense of our sanctification.

The consequence is plaine from the Law of Contraries: For, if the Lord shame us with a sight and sense of sinne; hee doth not then first comfort and incourage us, with the sight and sense of sanctification.

Minor is proved, *Ezek.* 16. 6[3] *Rom.* 4. 5.

Ezek. 16. 63. *That thou maist remember and bee confounded, and never open thy mouth any more because of thy shame; when I am pacified toward thee for all that thou hast done, saith the Lord God.*

Ro

Rom 4.5. *To him that worketh not, but beleeveth on him that justifieth the ungodly, his faith is acccounted for righteousnesse.*

The fift Argument.

When sanctification is not evident, it cannot be an evidence of justification.

But when Justification is hidden, and doubtfull, Sanctification is not evident.

Therefore Sanctification cannot be our first evidence of Justification.

Minor.

When Faith is hidden and doubtfull, Sanctification is not evident:

But when Justification is hidden and doubtfull, Faith is hidden and doubtfull.

Therefore when Justification is hidden and doubtfull, Sanctification is not evident.

The first proofe of the Major.

If *Faith be the evidence of things not seene*, then when Faith it selfe is hidden and doubtfull, which maketh

keth all things evident, what can be cleare unto us.

But *Faith is the evidence of things not seene, Hebr.* 11. 1.

Therefore when Faith it selfe is hidden and doubtfull, Sanctification cannot be evident.

The second proofe of the Maior.

If no Sanctification be true and sincere, but when it is wrought in faith: then neither can it be evident. But when it evidently appeareth to bee wrought in Faith: Therefore when Faith is hidden, and doubtfull, Sanctification cannot be evident.

But no Sanctification is pure and sincere, but when it is wrought in Faith: nor cannot be evident, but when it evidently appeareth to bee wrought in Faith.

Therefore when Faith is hidden and doubtfull, Sanctification cannot be evident.

The sixth Argument.

Such a Faith as a practicall Sillogisme can make, is not a Faith wrought

wrought by the Lords Almighty power: For though *Sillogiſmus fidem facit*; yet ſuch a faith is but an humane faith; becauſe the Concluſion followeth but from the ſtrength of reaſonings, or reaſon; not from the power of God, by which alone Divine things are wrought, *Epheſ.* 1. 19. 20. *Col.* 2. 20.

But the Faith which is wrought by a word, and a worke, and the light of a renewed Conſcience without the witneſſe of the ſpirit; and before it, is ſuch a Faith as a practicall Sillogiſme can make.

Therefore ſuch a Faith as is wrought by a word, and a worke, or by the light of a renewed Conſcience, without the witneſſe of the ſpirit, and before it; is not a Faith wrought by the Lords Almighty power.

The proofe of the Minor.

From the condition of all theſe three; the Word, the Work, and the light of a renewed Conſcience; they

are all but created blessings, and gifts. Therefore cannot produce of themselves a word of Almighty power. Because the Word without the Almighty power of the Spirit is but a dead Letter; and the Work hath no more power then the Word; nor so much neither. For Faith cometh rather by hearing of a Word, then by seeing of a Worke, *Rom.* 10. 17. And the light of a renewed Conscience, is a created gift of spirituall knowledge in the conscience.

Object. 1. 1 *Iohn* 2. 3. *Hereby we know that wee know him, that we keepe his Commandements.* 1 John 3. 14. *Wee know wee have passed from death to life, because we love the Brethren.* Vers. 19 *Hereby we know we are of the truth.*

Answ. 1. No better Answer need to be expected then what *Calvin* hath given in the exposition of these Scriptures; who thus expoundeth them.

'Though every beleever hath 'the testimony of his Faith from 'his Workes, yet that commeth in

'*a posteriori probatione*, a latter, or, se-
'condary proofe, instead of a signe.
'Therefore the assurance of Faith
'(saith hee) doth wholly reside in
'the grace of Christ; and we must
'alwaies, saith he, remember, that
'it is not from our love to the Bre-
'thren, that we have the knowledge
'of our estate, which the Apostle
'speaketh of, as if from thence
'were fetched the assurance of sal-
'vation. For surely wee doe not
'know by any other meanes, that
'we are the Children of God: but
'because hee sealeth unto our heart
'by his Spirit, our adoption of us
'out of free-grace: and we by faith
'receive the assured pledge of him,
'given in Christs love. Therefore as
'an addition, or inferiour helpe, for a
'prop unto faith, not for a foundati-
'on to leane on.

Certaine it is, that those which *Answ.* 2.
John writ unto, were three sorts of men: *Old men, Young men, and Babes:* Yet there was none of them but

did know their good estate, by the knowledge of the Father; before they knew their good estat by their brotherly love: For even of Babes (he saith) *they knew the Father*, 1 *Ioh.* 2. 13. And therefore by the rule of relation, they knew their Son-ship and adoption: And if it should bee asked, how they knew it; *Iohn* telleth, *By the unction they had received from Christ*, 1 *Ioh.* 2. 27. that is, *by the spirit it selfe, which taught them to know all things*; which no created gifts of Sanctification could doe. Even in nature, children doe not first come to know their parents, either by their love to their brethren, or by their obedience to their parents; but from their parents love descending on them: *So we loved him, because he first loved us*, 1 *Iohn* 4. 19. *Herein is love, not that we loved God, but that he loved us, and sent his Son to bee a propitiation for our sins*, 1 Ioh. 4. 10.

Obiect. If *Iohn* could give sanctification for an evidence of adoption, to such as knew

knew their good eſtate before bythe witneſſe of the Spirit, this were but to light a Candle unto the Sunne?

Whether were it more abſurd to light a Candle unto the Sunne, or to light a Candle to ſee to a mans eyes; Now faith is inſtead of eyes unto the ſoule: *By Faith Abraham ſaw the day of Chriſt, and rejoyced, though it were a farre off, Ioh.* 8. 56. *Anſw.* 1.

The ſame Apoſtle ſaith, that there bee ſix Witneſſes that give light and evidence unto our ſpirituall life in Chriſt: of which three be in heaven, and three on the earth; and the Spirit in both: yet he did not thinke it a vaine thing to give the water of *Baptiſme*, (as out of the death and reſurrection of Chriſt we receive the power *to walk in newneſſe of life, Rom.* 6. 3. 4.) as a witneſſe after foure of the greater lights. *Anſw.* 2.

If you take Sanctification for a created gift, it is indeed but a Candle to the Sunne. But when *Iohn* taketh it, but to confirme faith, he *Anſw.* 3.

meaneth then, the Spirit of God beareth witnesse in it: or else the testimony of sanctification, though it be a divine gift or work, yet it would not give a divine testimony, nor increase divine faith; for the heavens and earth are divine and supernaturall works, yet they doe not give divine testimony of the Godhead, unlesse the Spirit of God himselfe doe beare witnesse in them.

Therefore *John* giving sanctification for an evidence of a good estate, to such as already knew it, by the witnesse of the Spirit, is not a lighting of a candle to the Sunne; but as the setting up of another window, though a lesser, to convay the same Sun light into the house another way.

Object. 2. In 2 *Pet. chap.* 1. from *verse* 5. to 10. the Apostle exhorteth us, by adding one gift of sanctification to another, to *make our calling and election sure.*

Answ. Let *Calvin* answer for me: This assu-

assurance (saith hee) whereof *Peter* speaketh, by adding grace to grace, is not in my judgement to be referred unto conscience, as if the faithfull did thereby before God know themselves called, and chosen; but if any man will understand it, of making of it sure before men, there will be no absurdity in this sense: Nevertheless it might be extended further, that every one may be confirmed in their calling, by their godly and holy life. But that is a proofe, not from the cause; but from a signe, and effect.

There be many conditionall promises in the Gospel, which are made to the gifts and duties of sanctification; which are all in vaine, if poore drooping soules, finding such gifts, and duties of sanctification in themselves, may not take comfort from them, according to the promise. *Object. 3.*

The conditionall promises are made to poore drooping soules, not in respect of such conditions, or as *Answ. 1.*

they are qualified with such gifts and duties of sanctification; but in respect of their union with Christ, to whom the promises belong, *Gal.* 3.26, 28, 29. The fruits of such an union with Christ, such duties and gifts of sanctification be, when they be sincere: otherwise, if the promises were made to such soules, in respect of such conditions, then the reward promised would belong unto them, not of grace, but of debt, *Rom.* 4.4. A promise made to any condition, after it be made, it becometh due debt to him, in whomsoever such condition is to be found: But therefore that such promises might be of grace, they are made to us, not as wee are indued with such and such conditions; but as wee who have such and such conditions are united unto Christ. Whence it is, that such blessings offered in such promises, as they are tendered to us in Christ, so are they fulfilled to us in Christ. Whereupon,

upon, we look for the bleſſing, not in our gifts and duties; but in going ſtill unto Chriſt, for a clearer and fuller manifeſtation of him to us, and of comfort in him. As for example, A thirſty ſoule, to whom promiſe is made that hee ſhall be ſatisfied; hee looketh not preſently to be ſatisfied from his thirſting, nor from any right his thirſting might give him in the promiſe; but hee looketh to be ſatisfied by going unto Chriſt, in drinking more abundantly of him by his Spirit, as Chriſt himſelf directeth ſuch drooping ſoules to doe: and ſo we are to make uſe of ſuch kind of promiſes; *Joh.* 7.37,38,39.

Anſw. 2. No man can ſee his gifts and duties of ſanctification in himſelfe, but he muſt firſt have ſeen Chriſt by faith, the Spirit of Chriſt enlightning his underſtanding in the knowledge of him. As in caſe of mourning, to which many promiſes are made, No man can (with Evange-

vangelicall repentance) mourne over Christ, and for himselfe, untill the Spirit work faith; and by faith beholding Christ, hee hath seen him crucified, and by him, *Zech.* 12.10. So then these conditions, and the promises made to them, doe not give us our first sight of Christ, nor the first glymyse of light and comfort from him; but rather our sight of Christ, and some glympses of light and comfort from him, doth beget such conditions in us.

Answ. 3. Such conditionall promises are not in vain, though poore drooping soules have found no comfort by them, and though they cannot suck present comfort from them, and from their good conditions accordingly to them.

Reas. 1. Because these promises being discerned in a Covenant of free-grace made in Christ, by them doe work (if they were not wrought before) or at least confirme such conditions in the soule. As when God promise

miſed them to ſend a Redeemer out of Sion, *unto them which turne from tranſgreſſion in Jacob*, Iſai. 59.20. the Apoſtle expoundeth it, That *Chriſt ſhall come out of Sion, and ſhall turne away tranſgreſſion from Jacob:* which is as much as if hee ſhould ſay, He ſhall work that condition which the promiſe was made unto. And this the Apoſtle maketh to be the meaning, and the bleſſing of the promiſe, according to the Covenant of grace, *Rom.* 11. 26, 27.

The promiſes are not in vain to *Reaſ.* 2. ſuch ſoules, in whom ſuch good conditions are wrought; becauſe they direct them where they may find comfort, and ſatisfying to their hearts deſire: to wit, not by clearing their good conditions in themſelves; but by coming unto Chriſt, and drinking a more full draught of his Spirit; as Chriſt directeth thirſty ſoules to doe, *Joh.* 7. 37. *If any man thirſt, let him come to me, and drink.* 38. *Hee that beleeveth on me,* (*as the*

the Scripture saith) out of his belly shall flow rivers of living water. V. 39. *But this hee spake of the Spirit, that they which beleeve on him, shall receive.*

Object. But why may not the holy Spirit breathe his first comforts into our soules, even on such conditions? Is not this to limit the Spirit, who is free, *and bloweth where hee listeth?* Joh. 3. 8.

Answ. He doth not breathe his first comforts in such conditions, because he listeth not: it is not his good pleasure to give us our first comfort (which is the comfort of our Justification) from our owne righteousnesse, before hee give us comfort in the righteousnesse of Christ. The holy Spirit in all his dispensations to us ward, delighteth to receive all from Christ, rather then from us; that so hee might glorifie Christ in us.. *The Comforter whom I shall send to you, hee shall glorifie me; for hee shall receive of mine, and shew it unto you,* Joh. 16. 14. Nor will he so

ſo much diſhonour the righteouſneſſe and grace of the Father of glory, as firſt to pronounce and declare us juſtified in the ſight of our owne righteouſneſſe.

In *Mat.*7. from *verſe* 16. to 20. The tree is knowne by his fruit. *Object.* 4.

True, to others; but not unto himſelfe. If a tree could know it ſelfe, it would firſt come to know it ſelfe, by ſeeing upon what root it grew, before it came to ſee what fruit it did beare; *Joh.* 15. 1, 2, 3, 4, 5. *Anſw.*

But this Doctrine is new, it is not ancient, nor gray-headed. *Object.* 5.

The Doctrines of the Covenant of free-grace are ever new; becauſe they are the Doctrines of the New-Covenant, which can never waxe old: ſhould it once waxe old, it would ſoone vaniſh away, *Heb.* 8. from *verſ.*8. to 13. though it be as ancient as *Abraham*, yea, as *Adam*; for hee had his firſt comfort and aſſurance, in an abſolute promiſe of free- *Anſw.*

free-grace, *Gen.*3.15. yet it hath ever seemed new in every age.

Augustines Doctrine of Conversion, that is of grace, and not of free-will.

Luthers Doctrine of Justification, that is of faith, not of works.

Calvins Doctrine of Predestination, that is of grace, not of faith and works fore-seen: were all of them thought new Doctrines in their times; and yet all of them the ancient truths of the everlasting Covenant of grace.

And surely, for this Doctrine in hand, *Calvin* is as clear, as my hearts desire to God is wee all might be; his words have been partly rehearsed before, in the answer of some Objections; and partly in my large Answer to your Reply.

Bellarmine taketh it to be the generall Doctrine of the *Lutherans*, That Assurance of faith goeth before works, and doth not follow after *Institut. lib.*3. *cap.*9. And *Pareus* in

answ

anſwer unto him, ſaith, That though there be an aſſurance that followeth good works, yet the former aſſurance from the witneſſe of the Spirit goeth before.

And ſeeing they that are the chief Reformers of the Proteſtant Aſſemblies, doe generally make ſanctification a fruit of faith, and doe define faith to be, A ſpeciall aſſurance of mercy in Chriſt; it muſt needs be out of controverſie their judgement, That a man receiveth his firſt aſſurance, not from his ſanctification, which they make to be an effect flowing from it; but from an higher principle, even from the grace of the Father, and the righteouſneſſe of the Sonne, the Lord Jeſus Chriſt; and witneſſed by the holy Spirit.

Bilney, in the Book of Martyrs, his Epiſtle to B. *Tunſtall*, relating the manner of his converſion, proteſted, That when hee had wearied himſelf in many ſuperſtitious works

of

of fasting, and Popish pennance, hee received at last his first assurance, from that place in *Timothy*, 1 *Tim.* 1. 15. hee calleth it a most sweet word unto him, *This is a true saying, and worthy of all men to be received, Jesus Christ came into the world to save sinners, of whom I am the chiefe.* A word from an absolute promise, set home unto him by the holy Spirit, without respect of any sanctification formerly wrought or seene in him.

Alas, how farre are they mistaken, that thinke the contrary Doctrine hath beene sealed with the bloud of Martyrs?

Zancheus his judgement, though he was a godly and an eminent learned man, yet I would not have named him, but that Mr. *Perkins* highly approved his discourse, and translated it, as a choyce piece, into his owne Volume, which maketh it obvious to every godly Reader, that studieth *Perkins* learned Workes:

Page 429. the first testimony, saith *Zanchey* and *Porcius*, for him; by which God assureth us of our election; is that inward testimony of the Spirit, of which the Apostle *Paul* speaketh, *Rom.* 8. 16. *The Spirit witnesseth to our spirits, that wee are the sonnes of God*; And afterward comming to give some direction how a man may know, whether this testimony be true, and proceedeth from the holy Spirit, or no.

Hee answereth, *Page* 433. three waies.

First, A man may know it, first, by the perswasion it selfe. 1

Secondly, By the manner of its perswasion. 2.

Thirdly, By the effects. 3.

For the first, the holy Spirit doth not simply say it, but doth perswade with us; that we are the sonnes of God: And no flesh can doe it againe. 1.

By reasons drawne not from our 2

worke, or from any worthinesse in us; but from the alone goodnesse of God the Father, and the grace of Christ freely bestowed, and in this manner the Devill will never perswade any man.

3 The perswasion of the holy Spirit is full of power; for they which are perswaded that they are the sons of God, cannot, but must needs call him Father, and in regard of love to him do hate sinne; and on the contrary, they have a sound hearty desire to do his Word and Will revealed.

Answ. 2. For the second Answer to the imputation of Novelty; 'Either (saith '*John Cotton*) I am exceedingly de-'ceived, or it justly falleth upon 'the contrary Doctrine, and they 'are much mistaken that think other-'wise; I never read it to my best re-'membrance, in any Author olde or 'new: that ever a man received his 'first evidence of the faith of his Ju-'stification, from his Sanctification; 'unlesse it be one, (whom I met with

with-

'within these two dayes) Printed 'within these two yeares, that main-'taineth our first comfort of Justi-'fication from Sanctification. But generally all our English Orthodox Teachers doe oppose it.

Amongst the English Teachers none, for ought I know, did more advance the Doctrine of Marks and Signes, then Master *Nicholas Byfield*, and yet he himselfe professeth, that humane reason cannot beleeve such great things from God, from any thing that is in us: But onely because we having the Word of God assuring such happinesse unto such as lay hold upon the promises contained in it. So that it is that which breedeth Faith, or as he calleth it, the perswasion of our good estates. Yet notwithstanding, saith he, the assurance of Faith is much increased, and confirmed by Signes; the former part of which speech, touching the first begettings of the assurance of Faith, consenteth with me;

the latter, concerning the increaſing and confirming of the aſſurance, argueth plainely his conſent, thus farre alſo, that he meant not that the aſſurance of the Faith of Juſtification ſhould ſpring from Sanctification: But when he would have the aſſurance of Faith to bee increaſed and confirmed by the light of Signes, I would not refuſe it; If by the aſſurance of Faith, hee meanes onely aſſurance of Knowledge; or if he meaneth onely aſſurance of Faith, properly ſo called, I would then put in this caution.

That then the Spirit of God himſelfe had need, by his owne teſtimony, to reveale our juſtification unto us, and Gods free grace in accepting us in Chriſt: or elſe it is not Word, nor Worke, nor the light of a renewed conſcience, that can increaſe, or confirme, the aſſurance of Faith of our Juſtification: But only the manifeſtation of Gods

Free-

Free-grace, in a Divine testimony, ratified by his owne good Spirit.

The third Question is concerning the activenesse of Faith: The Controversie is

Quest. 3. WHether *Faith concurre as an active instrumentall cause to our Justification?*

In the explicating of it, I must first speake what it is that justifieth mee.

1 First, we doe beleeve, that in our effectuall calling, *God draweth us to union with Christ, Ioh. 6. 44. Shedding abroad his Spirit in our hearts, Rom. 5. 5.* And *working Faith in us to receive Christ, Ioh. 1. 12. 13.* And *to live by Faith upon him, Gal. 2. 20.*

2 Secondly, we are no sooner alive in *Christ*, but we are accounted of God as his *adopted children in Christ, Gal. 3. 26. Ephes. 1. 5. and so are made*

heires of righteousnesse, Galat. 3. 29. God imputing the righteousnesse of his Sonne Jesus to us for our justification, Rom. 4. 23. 24. 25.

As we were no sooner alive in the first *Adam*, but we became his children, and heires of his transgression; God imputing the guilt of it to our condemnation.

Now in this we all consent; that in receiving the gift of Faith we are meerely passive.

But yet a double Question heere ariseth.

Quest. 1. Whether in receiving of *Christ* (or the Spirit, who commeth into our hearts in his name) we be meerly passive?

Quest. 2. Whether our Faith bee active to lay hold upon the righteousnesse of Christ, before the Lord doe first impute the righteousnesse of Christ unto us.

Our Reasons are.

Reas. 1. If it be the spirit of Grace shed abroad in our hearts, that doth beget

get Faith in us: then if wee were Passive in receiving Faith, wee are much more passive in receiving Christ, or the Spirit of Christ, that begetteth Faith: for if we have no life to be Active untill Faith come; we have much lesse life to be Active before the Cause, and root of Faith come.

But it is the spirit of Grace, shed abroad in our hearts, that begetteth Faith in us, *Zech.* 12. 10.

Therefore if we be Passive in receiving Faith; we are much more Passive, in receiving the spirit that begetteth Faith.

If we bee active in laying hold on Christ, before he hath given us his Spirit: then we apprehend him, before he apprehend us: then wee should doe a good act, and so bring forth good fruites, before wee become good trees; yea, and bee good trees before we be in Christ. *Reas.* 2.

But these are all contrary to the Gospell, *Philip.* 3. 12. 13. *Matth.* 7. 18.

7. 18. *Iohn* 15. 4. 5.

Therefore wee bee not active in laying hold on Christ, before hee he hath given us his Spirit.

Queſt. 2. Whether our Faith bee active to lay hold upon Christ for his righteouſneſſe, before the Lord do firſt impute the righteouſneſſe of Christ to us; we conceive no.

For theſe Reaſons.

Reaſon 1. If the ſinne of *Adam* were imputed unto us for our condemnation, aſſoone as we were alive by naturall life before we had done any act of life, good or evill: then the righteouſneſſe of Jeſus Christ is imputed unto us to our Juſtification, as ſoon as we be alive unto God by Faith, before wee have done any act of Faith.

But the former is plaine, *Rom.* 5.18.19.

Therefore the latter alſo.

Reaſ. 2. If our Faith be firſt active, to lay hold upon Christ for his righteouſneſſe, before God imputeth it unto us;

us; Then wee take Christs righteousnesse to our selves, before it bee given unto us.

But that wee cannot doe, for in the order of nature, giving is the cause of taking; unlesse wee take a thing by stealth.

If our Faith be first active in laying hold on Christ for his righteousnesse, before God impute it unto us; then we doe justifie God, before he doth justifie us. *Reas.* 3.

For hee receiveth the testimony which God hath given of his Son: that God hath given us life in his Sonne, he hath set to his seale *that God is true*, *Iohn* 3.33. And so he which justifieth God, as others that doe not receive the testimony, condemne God of lying, 1 *Ioh.* 5.10.

But we cannot Justifie God before he justifie us; no more then we can love him *before hee first loved us*, 1 *Ioh.* 4.19.

If our Faith be first active to lay hold on *Christ* for his righteousnes, *Reas.* 4.

before

before God impute his righteousnes unto us: Then wee are righteous men to act, and worke out our own righteousnesse, before we be righteous, by the imputed righteousnes of *Christ*.

But we be to our best acts and workes of righteousnesse, unrighteous, till our sinnes bee pardoned, which is not untill the righteousnesse of *Christ* be imputed to us.

Reason 5. In the order of nature, the object is before the act that is conversant about it: Therefore it is in the order of nature, before the act of our Faith.

Object. 1. To beleeve on the name of Christ is an act of Faith; To beleeve on the name of *Christ*, is to receive *Christ*, *Iohn* 1. 12.

Therefore the receiving of *Christ* is by an act of Faith.

Answ. The place in *Iohn*, upon which the weight of this Argument lieth, saith no more, but that they which received *Christ* in the second *Aoriſt* in

in the time past, doe beleeve on his name in the time present. Which we willingly grant; that they who receive *Christ*, their faith becommeth active through him to beleeve in his name, that so they might receive him, and his righteousnesse.

We are justified by Faith, Rom. 3. 28. *Object.* 2.

When we are said to bee justified by Faith; It is by the righteousnesse of *Christ* imputed unto us. *Answ.*

Abrahams To credere, his act of beleeving, *was imputed unto him for righteousnesse*, Rom 4. 3. *Object.* 3.

It is taken generally amongst the Learned, for a singular opinion of Master *Wotton*, that *To credere*, the act of beleeving should be imputed for rigteousnesse. *Answ.*

For, indeed, the act of beleeving is neither a righteousnesse according unto the Law; For *the Law is perfect*, Psal. 19. 7. Nor a righteousnesse according unto the Gospell; For the act of beleeving is an act of

of our owne, though given of grace: But the righteousnesse of the Gospell is not an act of our own. And therefore *Paul desireth that he may be found in Christ, not having his owne righteousnesse which is of the Law, but that which is through the Faith of Christ, the righteousnesse which is of God by faith*, Phil. 3. 9. to wit, *the righteousnesse of Christ imputed.*

Object. 4. But this Doctrine is opposite unto the streame of all the Learned; a passive Faith is not heard of amongst men, and they doe genenerally make Faith an instrumentall cause of their Justification.

Answ. A passive Faith is rarely hard of out of my mouth, but yet the thing meant by it, is never rare in the writings of the learned, nor sometimes the word passive Faith.

Two things are meant by the word of Faith, and may be said to be passive in our Justification, in a double respect.

1 Because a habite of Faith may be called

called passive, before it putteth forth any act, and we are justified assoone as by an habit of faith we are alive in *Christ*; in the first moment of our conversion, before Faith hath put forth any act: as we were all guilty of *Adams* sinne, before we were active to reach forth any consent unto it.

Faith may be said to bee passive 2
in our justification, because it doth not lay hold on *Christ*, to fetch Justification from him, till *Christ* have first laid hold on us, and imputed his righteousnesse to us; and declared it unto us by his Spirit, in a free promise of Grace: And then Faith becommeth active, actually to receive *Christs righteousnesse*; and actually to beleeve on it, either by way of dependance, or assurance.

For the truth is, seengi wee are not justified, neither as it is a gift in us; nor as it is an acting and working from us; but in regard of his object, the righteousnesse of *Christ* which

whch it receiveth.

Therefore which way ſoever Faith may receive *Chriſt* firſt or laſt, by the ſame way we may be juſtified by it.

Now Faith of it ſelfe, even the habit of Faith is an emptying grace, and ſo is as an empty veſſell, fit to receive *Chriſt* and his righteouſnes.

And both the act of Faith, whether of dependance on *Chriſt*, or of our aſſrance in *Chriſt*, carrieth us out of our ſelves unto him, and ſo maketh us fit to receive *Chriſt*, and his righteouſneſſe.

Thus I have explained what I meane by a paſſive Faith.

Let me ſhew you, that neither the Word, nor the naming of it, is an untruth from our beſt learned men of eminent worth for parts and abilities.

Calvine in his Inſtitutions, *Lib.* 3. *cap.* 3. *Sect.* 5. *Quoad Juſtificationem.*

Urſinus in his Catechiſme, *Queſt.* 60. *Sect.* 5. *Potius Deum primum.*

Chemieri

Chemierius de fide, lib. 13. Chap. 6. Verissimum esse duo.

Doctor *Amesius in Medullam Theologiæ, lib. 1. Cap. 26. Recepti Christi.*

Paul Banes on the *Ephesians* 2. *Vivificant.* He quicken us, since he acknowledge a passive receiving of Christ, he must acknowledge a passive Faith: for there is no receiving of Christ, but by Faith.

In a Booke of choice *English Sermons*, that goeth under the name of Doctor *Sybbs*, and our Brother *Hooker*, and master *Davenport*, there one stiled the Witnesse of Salvation, on *Rom.* 8. 15. 16. where in *Page* 135. are these words: *In Justification, Faith is a sufferer onely; But in Sanctification, it worketh, and purgeth the whole man.*

As for our Learned men that doe generally make Faith an instrumentall cause of their Justification. I confesse it is true; But I doe not understand them (as *Chemerius* doth in the like case) to meane

meane no other kinde of cauſe; then *Cauſa ſine qua non*, or, *Cauſa removens*, or *prohibens*. For Faith keepeth the Soule empty of confidence in it ſelfe, and maketh a way for the receiving of the righteouſneſſe of Chriſt. Even as the poore Widdowes empty veſſells made a way for the receiving the oyle out of the Cruſe; whereas the fulneſſe of the Veſſell cauſed the ſtay.

The good Lord empty us more and more of our ſelves, that wee may be filled with him, *Out of whoſe fulneſſe wee receive grace for grace*, John 1.16.

Gloria ſit ſoli Deo.

Twelve Reaſons laid down againſt preſcribed and ſtinted Formes of Prayers or Prayſes.

BEcauſe it is againſt Gods glory, *Reaſ.* 1.
in ſtinting unto him ſuch a daily meaſure of Service (conſiſting of Prayer or Praiſe) and ſo hindering the ſpirituall petitions and phraſes, that otherwiſe would be, if Gods good gifts were uſed.

It is againſt the dignity of Chriſt, 2
which hath qualified his Saints with a proportionable meaſure of the gifts of the Spirit, for Prayer or Praiſe, 1 *Cor.* 14. 15, 16. in making their gifts needleſſe and uſeleſſe, when they can ſerve themſelves with Books, and Formes, without them.

It quencheth the gifts of the ho- 3

ly Spirit; because it hath no spirituall imployment for Prayer nor Praise in his spirituall house, 1 *Pet.* 2. 5.

4 God is so jealous of his glory, that hee cannot endure his worship should be corrupted with the least mixture of man: *Nadab* and *Abihu*, for offering with strange fire which God commanded them not, were destroyed with fire from the Lord, *Levit.* 10. 1, 2.

Uzzah, for touching the Ark contrary to the order of the God of Israel, was smitten dead, and Israel had a breach made amongst them, 1 *Chron.* 13. 9, 10, 11. compared with 1 *Chron.* 15. 12, 13.

Jeroboam devised worship at *Dan* and *Bethel*, though hee pretended by it to worship the true God, and advance the worship of *Jehovah*; yet hee worshipped nothing but the Devils, and Calves that hee made, 2 *Chron.* 11. 15. *And it became a sinne to* Jeroboam *and his house, to*

destroy

deſtroy it root and branch, and all the Kings that countenanced and upheld it; 1 *Kin.* 13.34. 2 *Kin.* 17.21,22,23. But ſuch as feared the Lord amongſt them, both Levites and Prieſts, left their Cities, and poſſeſſion; and of the people, ſuch as ſet their heart to ſeeke the Lord God of Iſrael, came to *Jeruſalem*: So *Jeroboams* Kingdome weakned; but *Rehoboam*, that gave liberty of conſcience to worſhip the true God, ſtrengthened; 2 *Chron.* 11.16,17.

Now, was God ſo jealous of his glory under the Law, that hee that ſinned againſt that worſhip which God by *Moſes* preſcribed, hee died without mercy? how much ſeverer puniſhment are they worthy of, that ſinne againſt the Sonnes authority, ſeeing hee is Lord of the ſpirituall houſe, *whoſe houſe are wee*, Heb. 3.6. And the heavenly Father commandeth us to *heare him*, Mat. 17.5. *and that in all things*, or our ſoules muſt periſh, *Acts* 3.22,23? Now, if

we worship God in prayer or praise, or any other way, by any innovation or invention of man, let us heare what our Prophet Jesus saith, *In vaine yee worship me, teaching for Doctrines the Commandements of men*, *Esay* 29.13,14. *Mar.*7. 6,7,8. And however it may seeme glorious in our eyes, yet God hath set this stigma on it, That it is a vaine worship.

5 I cannot worship God in a stinted forme of worship, in prayer, and praise, and the like, lest I make my selfe guilty of the bloud of Christ.

Christ by his death hath freed me from the whole Ceremoniall Law, so that if I consent to reare againe what Christ by his death hath abolished, I crucifie Christ, make my selfe guilty of his bloud, and as much as in me lieth, expell him out of the Nation.

Now, the Ceremoniall Law had his constitution in Israel, either from *Moses*, or from God: Not from *Moses*,

ſes, for hee was a ſervant in his houſe, and hee did nothing in the Tabernacle, nor about it, but what God ſhewed him, *Exod.*25.4. *Acts* 7.44. But the Ceremoniall Law had his originall law from God. Now, if the death of Chriſt were of that power, to put an end to the whole Ceremoniall preſcribed Worſhip, ſo that whoſoever ſhould reare it again ſhould crucifie Chriſt, and make us guilty of his bloud, &c. Then, that death of Chriſt is of force, to put an end to mans Ceremoniall Worſhip:

But the firſt is true; *Ergo*, the latter.

The Conſequence is denyed. *Object.*

That power which can diſanull the greater, muſt needs diſanull the leſſer; if the death of Chriſt put an end to the heavenly Fathers Ceremoniall Worſhip, and in prayer and praiſe, at, or before the Ark, or in the Temple; then it will put an end to all mans deviſed Worſhip, *Anſw.*

unlesse you will advance the authority of man above God the Father. *Col.* 2. 20, 21, 22, 23. If Christ by his death hath freed us from the rudiments of the world, the Mosaicall Ceremonies, why living in the world are wee intangled with ordinances, after the doctrine, traditions, and commandements of men?

Object. But they are set up for the glory of God.

Answ. Not I, but *Paul* shall answer for me; *They have a shew of wisdome, in will-worship*; but it is onely a shew, there is no substance in it.

6 Wee harden the obstinate Papists in their superstition; for they say, and that truly, Wee received most of our formes of prayer and praise from them.

7 Wee rob the Spirit of his glory, who is given to Saints to forme prayer and praise in them, 1 *Cor.* 14. 15, 16. *Rom.* 8. 26. *Gal.* 4. 6.

8 Wee impose a burthen upon the conscience

conſcience to be practiſed, which God hath left arbitrary, to be uſed according to our neceſſities; *If we be afflicted, then pray*; if wee have taſted how bountifull the Lord hath been to us in bleſſings, then let us praiſe him; *Jam.*5.13.

9 If wee frequent deviſed formes of Worſhip in prayer or praiſe, we ſhall lay a ſtumbling block before a weak brother, and cauſe him to fall. *Woe be to them that follow the way of* Balaam, *who taught* Balack *to caſt a ſtumbling block before the children of Iſrael*, Revel.2.14. Jud.v.11. *Now offences muſt come, but woe unto the men by whom they come: It were better for me, that a milſtone were hanged about my neck, and that I were caſt into the ſea, then that I ſhould offend one of theſe little ones*, Luk.17.1,2.

10 If wee frequent deviſed formes of Worſhip in prayer or praiſe, we ſhall offend our conſciences; (even ſo many of us as are Saints enlightned, to behold the beauty of his

spirituall Worship, performed, or offered in his spirituall house, the Congregation of the faithfull united;) *Now if our consciences condemne us, God is greater then our consciences,* and hee will condemne us also, 1 *Joh.*3.19. for *he knoweth all things.* Therefore I say to you (who blame us for not frequenting devised forms of Worship in prayer and praises) as *Shadrach, Meshach,* and *Abednego* did to King *Nebuchadnezzar, We are not carefull to answer you in this matter; Our God whom wee serve is able to deliver us out of your hand: But if he will not, be it known to you, we will not serve your gods*; nor worship our God in that devised way that men set up, *Dan.*3.16,17,18.

11 If one set form of spirituall Worship in prayer and praises had been needfull, Christ would have left one: But the Prophets, Christ, the Apostles, never prayed nor praised God by any set forme of Worship invented by man; but by the powerfull

erfull worke of the holy Spirit, *Rom.* 8.26. *Gal.* 4.6.

A ſet forme of Worſhip preſcribed in prayer or praiſes, cannot in prayer expreſſe the ſeverall neceſſities of Gods people; for the more grace they have, the more they ſee their owne wants; and the more ſenſible they are of their owne infirmities, corruptions, and ſinnes. Neither can it in praiſes expreſſe the manifold experiences that the Saints daily obſerve of Gods mercifull dealing with them: Therefore a ſet Forme of prayer or praiſes, to Gods Saints, and faithfull ones, principled with a ſpirit of prayer and praiſe, it is altogether unuſefull; 1 *Cor.* 14. 15, 16. 12

Soli Deo honor & gloria

FINIS.

A DESCRIPTION OF THE Spirituall TEMPLE: OR THE SPOUSE Prepared for the LAMBE, The LORD JESUS.

Written by FRANCIS CORNWEL, a Minister and Servant of Jesus, the Christ, for the benefit of poore distressed consciences, in City and Countrey.

LONDON, Printed by *John Dawson*. 1646.

TO THE HONOVRABLE,

nd the true lover of all conſci-
ntious Covenantours, that ſtand up
or a through Reformation, according to
e word of our good God, in *England*, and
Ireland, CORNELIUS HOLLAND
Eſquire, a Member of the Houſe
of Commons Aſſembled in
Parliament.

IR,

Dauid deſcribeth the godly man, by his pleaſure, and by his paines: Firſt, the pleaſure of the godly man, in theſe words: *He delighteth in the* Pſal. 1. 2.
w of the Lord. Secondly, the paines of
e godly man: *And in that Law he me-*
ateth day and night; not only in the day
ointed for man to labour in, but in the
ht alſo appointed for man to reſt: the
ſon is, becauſe it is his meat and drinke,
doe the will of his God. (Honoured
) The Word of Chriſt being the Rule
of

of *Englands* Reformation; the good Lord (that writeth his Lawes in his peoples hearts, according to his new Covenant of Grace: *Heb.* 8. 10.) put it into my minde, seriously to consider, What Schisme was; that I had covenanted against. And searching the Scriptures, I found it thus written, 1 *Tim.* 6. 3. *If any man teach otherwise, and consent not to the wholesome words, even the words of our Lord Jesus Christ; and to the Doctrine which is according to godlinesse.* Vers. 4. *He is proud, knowing nothing; but doting about Questions, and strife of words whereof commeth envy, strife, railings, evill surmisings.* Vers. 5. *Perverse disputings of men of corrupt mindes, and destitute of the truth; supposing that gain is godlinesse; from such withdraw thy self.* Yea, and after a further enquiry, to understand aright the things that are controverted amongst us; by the good providence of the Almighty, I found two Texts of holy Scripture, setting forth two sorts of men, Diametrally opposing one another as light doth darkenesse, truth doth falshood; the one thus written: 1 *John* 5. *Whosoever beleeveth that Jesus is Christ, is borne of God.* And the other thus; 1 *John* 2. 22. *Who is a lyar, but*

that denyeth that Jeſus is not the Chriſt, He is Antichriſt, that denyeth the Father and the Sonne. And when I thought to underſtand the difference, it was to hard for me, untill I went into the Sanctuary of God; where the Father of glory, of his good pleaſure, revealed to me (the moſt unworthyeſt of all his ſervants) the truth of that; which (I conceive) is the root of all our Controverſies, and gave me to underſtand the meaning of the *Scriptures*, 1 *John* 5. 1. *Whoſoever beleeveth that Jeſus is the Chriſt*, viz. *the eternall King, Prophet, Prieſt of the Church of the new Teſtament, ratified with his bloud, whom the Father of glory hath exalted to bee Lord and Chriſt*, Acts 2. 36. *and head*, Epheſ. 2. 20, 21, 22, 23. *Is borne of God. Seeing no man can ſay*, (that is confeſt) *that Jeſus is the Lord but by the holy Spirit*, 1 Cor. 12. 3.

Hence I find it written, *Joh.* 1. 11. *Jeſus came to his owne, but his owne received him not*, that is, for the Chriſt, that Meſſiah which was to come: but onely for the *Carpenters ſonne*, Matth. 13. 58. The reaſon was, becauſe none could underſtand that Myſtery: *but they onely to whom the Father of heaven revealed it*, Matth. 11. 27. Hence, When Jeſus demanded of his Diſciples,

Disciples? *Whom doe men say that I the Sonne of Man am? Peter answereth, thou art the Christ, the Sonne of the living God: Jesus answereth, Blessed art thou Simon Bar-Jona; for flesh and blood hath not revealed this unto thee; but my Father in heaven. And thou art Peter, and upon this Rock* (Jesus the Christ, whom thou hast confessed) *I will build my Church, and the gates of hell shall not prevail against it*, Mat. 16.16,17,18. Many for fear durst not in those dayes confesse Jesus to be the Christ: Instance the Parents of the blind man: Because the Jewes had agreed, that if any did confesse, that hee was the Christ; *He should be put out of the Synagogue*, John 9. 22. But so many as recived him (*viz.* to be the Christ) to them he gave power to be called the sons of God; even to them that beleeve in his name; which were borne not of bloud, nor of the will of the flesh, nor of the will of man, *But of God*, *John* 1. 12,13. And as for that other Text of the holy Scripture that doth universally oppose it the heavenly Father gave me thus to interpret it: 1 *John* 2.22. Who is a lyar (*viz.* borne of the evill one, who is a lyar, and the father of lyes, and abode not in the truth, *John* 8. 44. But hee that denieth

that JESUS (whom hee confesseth dyed for his sinnes; and rose againe the third day, according to the Scriptures) Is not the Christ, *viz.* the annointed King and Prophet of his Church, in all his outward administrations and institutions, in admitting of Members into his spirituall Kingdome, according to his royall Commission, *Matth.* 28. 18, 19. *Mark.* 15. 15, 16. (though he acknowledge him to be his eternall Priest that ever liveth, to make intercession to God for him, *Heb.* 7. 25. He is that Antichrist (*viz.* an enemy and adversary to Jesus the Christ) that denieth the Father and the Sonne, He that denieth the Sonnes Authority, to bee the eternall King, and his Commission to bee in force, *Matth.* 28. 18, 19, 20. *Mark.* 15. 15, 16. and to be the eternall Prophet; and his word to be the eternall rule for Doctrine and Gouernement; aswell as his eternall Priest to reconcile him to God: Denieth the Father, that sanctified the Sonne, *and sent him into the World*, John 10. 36. *and raised him from the dead*, and exalted him to bee Lord and Christ, *Acts* 2. 36. Hence it is (my Honoured friend) First, that in all my writings, I have studied to exalt Jesus the Christ, it

being the Primitive Faith *once given to the Saints*, *Math.* 16. 16. Secondly, to distinguish Jesus the Christ from all others named with the name of Jesus in Scripture Record: as *Joshua* is called Jesus, *Hebr.* 4. 8. *&c.* others. Thirdly, because I find the Scriptures giving that Title to him in divers places.

John confesseth, *I am not the Christ*, John 1. 20. The Woman of *Samaria* said, *I know the Messiah commeth which is called the Christ*, John 4. 25. *Apollos* mightily convinced the Jewes, shewing by the Scriptures, *that Jesus was the Christ*, Acts 18. 28. Now that I received from the Lord, I could not but make knowne to you, You being one of the tender hearted Loyall Covenanters, a Member of that High and Honourable Court, under whose shade Conscientious Covenantours (that contend for the faith of Jesus the Christ, once given to the Saints) find rest.

Know (worthy Sir) that the departure from the faith of Jesus the Christ, is a cause of so many Schismes, and Heresies maintained in the earth. Disdain not therefore to read a little Treatise, called the *Difference betweene the Christian, and Antichristian Church*, Deli-

niated

niated according to the Scripture Record, though the truth therein contained (like the *Two witneſſes, Revel.* 11.3.) *have long mourned in Sackcloth:* Yet if God give you an heart to receive it, It will be a Jewell ſurpaſſing all earthly Treaſure. For if Ieſus the Chriſt bee your Prophet to teach you, his heavenly Father will, *Matth.* 17.5. *Acts* 3.22.23. He will then be your King to protect you, *Matth* 28.20. Your Prieſt to intercede for you, *Joh.* 27.20. Your Judge to acquit you, *Joh.* 12.48. and if the love of Chriſt draw you to keepe all his Commandements (though in the world you meet with affliction for his ſake; yet in Chriſt you ſhall find peace) for the Father, Son, and Spirit will dwell in your heart, and take it for the *Sanctum Sanctorum*, where they will abide to cheer and refreſh you, *Joh.* 14.23. *And if you confeſſe, him in this world before men: He will confeſſe you before his Father*, and proclaime it to your eternall peace and comfort, (*Euge bone ſerve*) *Well done thou good and faithfull ſervant, enter into your Maſters joy.* Matth. 25.21.

Orpington in *Kent*, *the tenth Moneth*, *the firſt day*, 1645.

Yours, who contendeth for the faith of Jeſus the Chriſt.

FRANCIS CORNWELL.

To all loyall Covenanters, contending for the Faith of JESUS the CHRIST, once given to the Saints; *Mat.* 16. 16, 17.

COurteous Reader, be not too cenſorious concerning him that is the Publiſher of this little Treatiſe, ſtiled, The difference between the Chriſtian and Antichriſtian Church, *as if hee condemned the Ages and Generations that are paſt, as in a loſt condition; becauſe he ſaith they have built their houſe upon wood, and hay, and ſtubble, and not upon the ſure rock Jeſus the Chriſt: Farre be it from him to judge ſo raſhly of the Ages and Generations paſt, or preſent, concerning their finall eſtate; for hee is commanded to judge no man before the time, knowing that* they ſtand and fall to their owne Maſter: *And,* wee ſhall all ſtand before the judgement ſeat of Chriſt;

And then and there every one ſhall give an account for himſelfe to God, *Rom.* 14. 4,10,12. *Knowing, as it is recorded in the inſpired Scriptures, that* If any man build upon this foundation (*Jeſus the Chriſt*) gold, ſilver, precious ſtones, wood, hay, ſtubble; Every mans work ſhall be made manifeſt: for the day ſhall declare it; becauſe it ſhall be revealed by fire: and the fire ſhall try every mans worke. If any mans worke abide, which hee hath built thereon, hee ſhall receive a reward: If any mans work ſhall be burnt, hee ſhall ſuffer loſſe; but himſelfe ſhall be ſaved, yet ſo as by fire, 1 *Cor.* 3.12,13,14,15.

Secondly, Know that the diſcovery of this truth was (as the viſion that is hid for an appointed time) and is become unto us, as the words of a book that is ſealed, which men deliver to one that is learned, ſaying, Read this I pray thee: And he ſaith, I cannot; for it is ſealed. And the book is delivered to him that is not learned, ſaying, Read this I pray thee: And hee ſaith, I am not learned, *Eſay* 29.11,12. *So that it is not in him that is learned, nor in him that is unlearned, to diſcover the myſtery of iniquity, by which Antichriſt hath filled the Temple ſo full of ſmoak, that no man can ſee how to enter into it, until*

God

God enlighten him; which caused the Lord Jesus in the dayes of his flesh, to break out into an Eucharistia of praise, looking on his Disciples, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and learned, and hast revealed them unto babes. Even so, O Father, because it seemed good in thy sight, *Mat.* 11.25,26. *That the whole glory in discovering of truth to any, might be given unto God.*

Thirdly, Know (gentle Reader, who art a searcher after truth in these inquiring times) that the Publisher wrote this Treatise, to discover that the difference lieth not so much amongst us in point of Baptisme; as it is about the Doctrine of the Faith of Jesus the Christ, the Sonne of God; which whosoever beleeveth and confesseth, that Jesus the Christ is the Son of God, it is lawfull to baptize him, Act. 8. 36,37,38. *And, to which Faith of Jesus the Christ, and Baptisme, the promise of receiving the gifts of the holy Spirit is given,* Act. 2.38,39. *And though for publishing this mystery of Faith, which hath been hidden for some Ages and Generations that are past, hee suffer reproach and contempt from the hands and tongues of some; yet, if the will of God be so, it is bet-*

ter hee ſuffer for well-doing, then for evill. Yet the love that hee beareth to the loyall Covenanters in the Nation, conſtraineth him to doe it, rather then his Country-men ſhould ever remaine in blindneſſe, under the power of Antichriſt.

Thine, who is the unworthieſt of all the ſervants of Chriſt, (who is content it ſhould be ſaid of his good name, that is as a precious oyntment, as Luther *ſaid of* Moſes *his body, Let it die and rot, ſo God may be glorified, and Jeſus the Chriſt exalted in all his royall Offices;)*

FRAN. CORNWELL.

A DESCRIPTION Of the Spirituall TEMPLE.

THe Spirituall Temple of the New Teſtament, the New Jeruſalem which came downe from heaven, the Bride prepared for the Lambe, the Lord Jeſus the Chriſt, *Revel.* 21.2. may not be unfitly compared to the materiall Temple of Jeruſalem, in the letter, whoſe foundation ſtone was of earth; whoſe materials were hewen ſtones, compacted into one edifice or Temple: the furniture thereof was an Altar, a Sacrifice, and a Prieſthood; who

who were made after the law of a carnall Commandement, *Heb.*7.16. which was typicall, and was not to continue for ever; but onely to the time of Reformation, and then the glory of it ſhould vaniſh away. In which materiall Temple, none muſt come thither to worſhip, but the circumciſed Jewes and Proſelytes; for the uncircumciſed and unclean were an abomination, and muſt not enter in at the gates thereof; *Ezek.*44.6, 7. And for the defects the people of Iſrael and Judah committed in their worſhip, ſo long as they continued in their integrity, the high Prieſt went once every yeare into the Holy of Holieſt, and that not without bloud, to offer up for himſelfe, and for the errours of the people, *Heb.*9.7. Yea, and great were the priviledges that belonged to the Jewiſh Church: *To them* (ſaith *Paul*) *pertained the adoption, and the glory, and the Covenants, and the giving of the Law, and the ſervice of God, and th*

the promises: Who are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen. Rom. 9. 4. 5. *But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not made of this building,* *Heb.* 9. 11. reareth up a spirituall structure, or house.

1. Whose Foundation was the living stone, who hath life in himselfe, Jesus the Christ, 1 *Cor.* 3. 11. *Seeing other foundation no man can lay, save that is laid, Jesus the Christ,* 1 Pet. 2. 4. *For there is salvation in none other,* Acts 4. 12.

2. The spirituall Materialls are such as are *borne of water and of the Spirit,* Joh. 3. 5.

Quest. Who are they which are born of the Spirit?

Answ. Such men and women as through Gospel Ministry are brought to beleeve, and manifest by their confession, that Jesus who was crucified,

fied, dead, and risen, *is the Christ, is borne of God,* 1 Joh. 5. 1. *For no man can say* (that is, *confesse*) *that Jesus is the Lord, but by the holy Spirit.*: and being born of water, they are manifested to be lively stones, that have received life from Jesus the Christ, *the living stone,* 1 Pet. 2. 4. and fit spirituall materialls, to be set into *the spirituall house,* 1 Pet. 2. 5.

Quest. 3. What is the Forme of this spirituall house?

Answ. Union: *They which gladly received the word were baptized, and were added unto the Church* (and so were compacted into one spirituall house, whereof Jesus the Christ is Lord: *Heb* 3. 6. *But Christ as a Sonne over his owne house, whose house are we, if we hold fast the confidence, and the rejoycing of the hope firme unto the end:*) *And these continued stedfastly in the Apostles doctrine, and fellowship, in breaking of bread, and prayers, &c.* Act 2. 41, 42.

The Furniture of this spirituall house

houſe of the new Teſtament, where-
of Jeſus the Chriſt is the King, Prieſt
and Prophet, is a Prieſthood, Sa-
crifice, and an Altar; but all ſpiri-
tuall.

Firſt, The Prieſts, whether they 1
be Male or Female, they are all
one in Chriſt, *Gal.* 3.28. Yea, every
member of this ſpirituall houſe are
made Kings and Prieſts to God the Fa-
ther, Revel. 1.6. Yea, and the whole
Church united into a body, *is a cho-*
ſen Generation, a royall Prieſthood, an
holy Nation, a peculiar People; that they
ſhould ſhew forth the vertues of him that
hath called them out of darkneſſe into
his marvellous light: Which in times
paſt were not a people, but are now the
people of God, 1 Pet. 2.9,10.

Secondly, The Sacrifices that 2
theſe Prieſts offer, are all ſpiri-
tuall.

1. The firſt is Prayer, which the
Spirit of Chriſt formeth in the heart
of a beleever, whereby hee layeth
open all his ſpirituall and tempo- Pſal. 141.3.
rall

rall wants unto God his Father, in the name and mediation of Jesus Christ, through whom hee hath received a promise to bee heard, and to have his request granted; *Joh.*16.23,24.

2. Secondly, Praise is a spirituall sacrifice, offered up unto God continually, that is, the fruit of our lips, giving thanks to his name, *Heb.*13.15. Which is done by praising God *in Psalmes, and Hymnes, and spirituall Songs*, which the Spirit of Christ formeth in us, to sing, and make melody in our hearts to the Lord, *Ephes.*5.19. *Col.*3.16.

Quest. What is a Psalme?

Answ. It is a rehearsall of those speciall mercies and particular experiences that the Lord hath done for a beleever, when his soule was brought into great adversity; and when the Lord delivered him, the Spirit of God in the dayes of his mirth bringeth into his mind, and causeth him with heart and lips to blesse

Lo

Lord in the Congregation, for his mercies received.

Thus *Hannah*, that was barren, the Lord made to keep house, and to be the joyfull mother of a sonne, singeth her song of praise, 1 *Sam.* 2. 1. *My heart rejoyceth in the Lord, my horne is exalted in the Lord, my mouth is enlarged over mine enemies; because I rejoyce in thy salvation.*

Mary the mother of Jesus singeth her *Magnificat*; *My soule doth magnifie the Lord, and my spirit rejoyceth in God my Saviour*, Luk. 1. 46, 47.

So when the Lord had made good unto old *Zacharias* what hee had foretold him concerning his sonne *John*, Luk. 1. 13, 14, 15, 16, 17, 18, 19, 20. being filled with the Spirit, breaketh forth into his Eucharistia of praise, *Luk.* 1. 68. *Blessed be the Lord God of Israel, for hee hath visited and redeemed his people.*

Yea, and old aged *Simeon* singeth his *Nunc dimittis*, *Lord, let thy servant depart in peace; for mine*

eyes

eyes have ſeene thy ſalvation.

Nay, King *David* upon his harp warbles out the ſpeciall mercies, and favours, and deliverances God had done for his ſoule, *Pſal.* 103. *Bleſſe the Lord, O my ſoule, and all within me bleſſe his holy Name. Bleſſe the Lord, O my ſoule, and forget not all his benefits. Who forgiveth all thine iniquities: who healeth all thy diſeaſes. Who redeemeth thy life from deſtruction: who crowneth thee with loving kindneſſes, and tender mercies, &c.* Nay, the Pſalmiſt exhorteth the Traveller, the ſicke man, and the Mariner, to praiſe God for their ſpeciall mercies received; *Pſal.* 107.

Hence (holy *Paul* ſaith) *I will pray with the ſpirit, and I will pray with underſtanding alſo: I will ſing with the ſpirit, and I will ſing with underſtanding alſo. Elſe, when thou ſhalt bleſſe with the ſpirit, how ſhall he that occupieth the roome of the unlearned ſay, Amen, at thy giving of thankſgiving,* 1 *Cor.* 14. 15, 16. So that to ſing

bleſſe

blesse, and give thanks, in the language of holy Scripture, is all one.

Hence, as spirituall Prayer is a Sacrifice, *Psal.* 141. 2. offered up unto God our Father in the name of Christ, to comfort, solace, and cure a sad and grieved spirit; so spirituall praise is a Sacrifice, tendered to the Father of our Lord Jesus Christ, through Christ, *Heb.* 13. 16. by a merry and rejoycing Spirit, for the speciall mercies and blessings spirituall, and temporall, that the Lord hath bountifully bestowed on him. According to that of the Apostle *Iames, Is any afflicted amongst you, let him pray? Is any merry amongst you, let him sing?* James 5. 13.

3. Thirdly, Sacrifice, is a broken and a contrite heart for his sins, and his dayly failings he hath committed against a crucified Jesus: when God powreth upon his people the *Spirit of grace and supplication*, Zech. 12. 10. The more the Spirit of Christ openeth the eyes

of their ſpirituall underſtanding, to looke up by faith upon a Jeſus, who for their ſinnes was peirced, the more will their hearts bee pierced with godly ſorrow for their ſinnes, which bringeth repentance to ſalvation, *never to be repented of*, 2 *Cor.* 7. 10, 11. and to loath themſelves in their owne eyes, for all their ſpirituall and corporall abominations, *Ezek.* 36.

Hence beleeving *David* the King, that ſorrowed after a godly manner, for all his iniquities, ſaid, *The ſacrifices of God are a troubled ſpirit: A broken and contrite heart for ſinne, oh God, thou wilt not deſpiſe*, Pſalm. 51. 17.

4. *Sacrifice*; is a free, ready, and cheerefull contribution to the poore and needy members of Chriſt, *Hebr.* 13. 16. *To doe good and diſtribute forget not, for with ſuch a ſacrifice God is well pleaſed*, Phil. 4. 18.

5. *Sacrifice*; is an holy life which the Spirit of *Chriſt* formeth

in us. *Rom.* 12. 1. *I beseech you brethren upon the mercifulnesse of God, that yee present your bodies a living sacrifice, holy, and acceptable to God, which is your reasonable service.* 1 *Cor.* 6. 20. *Yee are bought with a price; glorifie God therefore in body and spirits which are Gods.*

Thirdly, *The Altar*, that sanctifieth the person and the Sacrifice, and maketh them both acceptable unto God, *Is Jesus the Christ.* 1 *Pet.* 2. 5. *Yee also as lively stones* (that have received life from Jesus the living stone) *are built up a spirituall house, and holy Priest-hood to offer up spirituall sacrifices acceptable to God, through Jesus Christ.*

To this Spirituall House, or Church of the New Testament, gathered according to the royall Commission of King Jesus, *Matth.* 28. 18, 19, 20. as the Churches in *Judea*, in *Rome*, *Corinth*, *Galatia*, *Ephesus*, *&c.* were constituted. The Promises were made:

1 First, that God would bee a Father to all those that did obey his voice, and come out from among the Jewes, Heathens, and Gentiles, and separate from their false waies, and superstitious worship, and touch not the uncleane thing, and he will receive you; And yee shall be his Sonnes and Daughters, saith the Lord, the Almighty, 2 *Corinth* 6. 17, 18.

2 Secondly, for all the defects that these commit against his Spirituall worship, they have this promise; *The bloud of Iesus Christ, his Sonne, cleanseth them from all their sinnes,* 1 *Iohn* 1. 7. 1 *Iohn* 2. 1, 2.

3 Thirdly, So many as have been baptized into the name of the Lord Jesus; (that is, into the profession of Faith that the Apostles taught, to wit, that men should beleeve in a Crucified, dead, and risen Jesus, whom God hath exalted to be Lord and Christ) had the promise of receiving the gifts of the holy Spirit.

How

How prove you that to this Faith and Baptisme, the gift of the holy Spirit was granted. *Quest.*

Repent, and be baptized every one of you, in the name of Jesus, for the remission of sinnes, and yee shall receive the gifts of the holy Spirit. For the promise (of giving the holy Spirit) is to you, and to your children, (as *Joel* the Prophet foretold;) *I will powre out my spirit upon all flesh; and your Sonnes and Daughters shall prophesie; and your old men shall dreame Dreames; and your young men shall see Visions, and also upon the servants, and upon the handmaides, in those daies I will powre out my spirit*, Joel 2. 28, 29. *And all that are a farre off, even so many as the Lord our God shall call*, verse 29. and to the twelve in *Asia* the promise was made good, *Acts* 19. 5, 6, 7. *And when this Spirit is come, he will guid thee into all truth; for he shall not speake of himselfe: but whatsoever he shall heare, that shall hee speake, and he will shew them things to* *Answ.*

come, John 16. 13. Yea to be to the whole Church, as a River *that shall make glad the City of God*, Psal. 46. 4. compared with *John* 7. 37. *If any man thirst, let him come to me and drinke*; vers. 38. *Hee that beleeveth on me*, as the Scripture hath said, *out of his belly shall flow rivers of living waters*. Vers. 39. (*But this he spake of the Spirit, that they that beleeve on him shall receive: For the holy Spirit was not yet given, because that Jesus was not yet glorified.*) But when Jesus was by the right hand of his Father exalted, he received of the Father the promise of the holy Spirit; *He hath shed forth this, which you now see and heare*, Acts 22. 33.

4. Fourthly, All things that are lost and accursed to mankinde by the fall of the first *Adam*: are restored and sanctified to the use of the beleevers, in and by the second *Adam*, Jesus the Christ. *All things are yours: Whether* Paul, *or* Apollo *or* Cephas, *or the world, or life,* death

death, or things present, or things to come, all are yours, and yee are Christs, and Christ is Gods, 1 Cor 3.21, 22, 23. Hence the unbeleeving wife is sanctified to the use of the beleever: And shee being an unbeleever dwelling with the beleeving husband is sanctified, to bring forth an holy Seed to the use of the beleever: though the childe be borne in sinne, and by nature the child of wrath, as the most prophanest Pagans are, *Psal.* 51. 5. *Ephes.* 2.3. *Void of understanding, not able to distinguish betwixt good and evill:* Yet, *Titus* 1. 15. *Unto the pure, all things are pure:* Nay, the meat and drinke and the Creature which God hath created, are sanctified to his use; 1 *Tim* 4. 3, 4, 5. *For every creature of God is good, and nothing to be refused, If it bee received with thankesgiving: For it is sanctified by the Word and Prayer.*

What Priviledge hath the unbeleeving party, by dwelling and abi- *Quest.*

ding with the beleever?

Answ. Great is the Priviledge, if he, or shee, will abide; for living under them, where the holy Spirit breatheth, and his lips drop as the honey combe; the sweet precious treasure of the Gospell of grace; What knowst thou, oh thou beleeving husband, whether God will not make thee instrumentall to save thy wife? though an unbeleever: Or what knowest thou, oh thou beleeving wife? whether God will not make thee instrumentall to save thy husband? 1 *Cor.* 7.16. And when hee is converted, hee will blesse God for you, (as *David* did for *Abigail*, in another case) Blessed be the Lord for you, and blessed be your good counsell, for you have been an instrument to convert a soule from the errour of his way, and save a soule from death, and hide a multitude of transgressions.

Quest. Is it not a greater Priviledge for an Infant to be borne of a beleever, then

then to be borne of a Jew, a Turke, or an Heathen?

Answ. yea; For the Children borne of beleevers are brought up in holy instruction, and education from their childe-hood (as young *Timothy* was taught in the Scriptures from his youth, by his mother *Eunice*) seeing it is the charge, the holy Spirit hath laid upon beleeving Parents: *Ephes. 6. 4. Fathers provoke not your children to wrath; But bring them up in the nurture and feare of the Lord.* Whereas if their Parents were Jewes, and Turkes, and Heathens, the Parents being without Christ, being Aliants from the Common-wealth of Israel; and strangers from the covenant of Promise, *having no hope, and without God in the world, Ephes. 2 12.* Their children brought up with them, follow after Superstitious vanities; and serve dumbe Idolls, their Teachers, and Fathers led them, 1 *Cor. 12. 1.* 1 Tim. 3. 15.

Fiftly,

Fiftly, They are people live under precious promiſes: And hee hath promiſed, that the eye of his providence ſhall bee over them, all their dayes for good: He biddeth them not diſtract themſelves with immoderate carking
Mat. 6. 25. care: *For what they ſhall eate, or what they ſhall drinke, or yet for their bodies, what they ſhall put on.*

Reaſons Chriſt giveth are two.

Reaſ. 1. Firſt, *Your heavenly Father knoweth yee have need of all theſe things.*

2 Secondly, *But ſeeke yee firſt the Kingdome of God, and his righteouſneſſe; and all theſe things ſhall be added unto you*, Matth. 6. 33. Now the members of the Church of Chriſt, gathered according to *Chriſts Inſtitution*, Matth. 28. 18, 19, 20. *are the Children of the Kingdome*; and under the Promiſe, that God, as a Father, will provide for them; Therefore they are exhorted to bee carefull for nothing: But in every thing, *by Prayer, and Supplications, with*

with thankesgiving, let their requeſt be made knowne unto God, Philip. 4.6. Hence the Apoſtle exhorteth the Church of the *Hebrewes*; *Let your converſation bee without covetouſneſſe; and bee content with ſuch things as yee have: For he hath ſaid, I will never faile thee, nor forſake thee: So that we may boldly ſay, the Lord is my helper. And I will not feare what man ſhall doe unto me*, Hebr. 13. 5, 6.

Sixtly, They are under the promiſe of Audience, whenſoever they come to petition in the name of his Sonne Jeſus the Chriſt, for what they want, be they few or many: *Matth.* 18. 19. *I ſay to you, that if two of you* (beleevers baptized) *agree in earth*, as touching any thing that they ſhall aske, *It ſhall bee done for them of my Father in Heaven.* Verſ. 20. *For where two or three are gathered together in my Name*, (that is, by his Power, Authority, and Royall Commiſſion, he hath promiſed his preſence) *there am I in the midſt of them*;

them; to heare and returne them an answer to their request; yea, and to protect and preserve his Church, gathered in every Age, to the ends of the world. *Thus at the Prayer of the Church*, that was reproched, for holding forth the Faith of Jesus; *the gift of the holy Spirit was given, to speake the Word of God with boldnes*, *Acts* 4. 31. At the earnest suit and intercession the Church made unto God, *Peter* the Apostle was released out of his Imprisonment, *and brought to the house where they were praying*, *Acts* 12.

7 Seventhly, Lastly, there is no Society hath such Priviledges, as this Spirituall House, which is constituted according to the *Magna Charta* of the Gospel, *Matth.* 28. 18 19, 20. *Marc.* 16. 15, 16. though while they are in the World, they are for the Faith of Jesus the Christ killed all the day long (either in their good names, by reproch, and slander; or in their estates, by the mighty

mighty *Nimrods* of these oppressing daies, they are exposed to plunder and spoiling which they are to take patiently, *Hebr.* 10. 32. or in their Liberties to be imprisoned, for contending for the Faith of Jesus the Christ, 1 *John* 5. 1. *Once given unto the Saints*, or forbid to preach any more in his name, as the Apostle *Peter* was, *Acts* 4 18. or to have their lives taken violently from them, as *James* the Apostle was by the Tyrant *Herod*, *Acts* 12. 2. 3. And accounted, *But as sheepe for the slaughter*, (regarded no more by the Wolves in sheepes clothing, then the bloudy Butcher regardeth the life of his sheepe;) yet the poorest member amongst them is rich in faith, *and heire of the Kingdome which God hath promised to them that love him*, *James* 2. 5. Yea, and the whole body of beleevers, walking in that faith and order, Christ hath prescribed, with perseverance in the faith unto the ende, *shall be more then conquerours*

querours, through him that loved them, Rom. 8.36.

Yea, next to the Paradiſe of glorie; there is no Society like to this Spirituall Corporation of Saints, where the Lord will dwell in the middeſt of them, and give them light: Hence was the beloved Apoſtles *Utinam, Oh that you had fellowſhip with us*, 1 John 1.3.

Object. Why was it ſuch a Priviledge?

Anſw. Truly, our fellowſhip is with the Father, and with his Sonne Jeſus Chriſt: So that the Father, Sonne, and holy Spirit, and Saints, make up but one Society, or Family, where God will dwell, to comfort and ſolace them: the good Angels their guard, to protect and ſave them (as they did once the Prophet *Eliſh* from the troop of the *Aramites*, 2 *King.* 6.17.) ſeeing *they pitch their tents round about them that feare him*, *Pſal.* 34.7. And *are ſent forth to be miniſtring Spirits, to miniſter unto them that are heires of ſalvation*, Heb. 1.14.

An

And when they die, they resigne their spirits to God that gave them, as the Proto-Martyr *Stephen* did, *Lord Jesus receive my spirit*; Acts 7. 59. to remaine in the mansion prepared for the spirits of just men departed. So that happy are the people that are in such a case; yea, blessed are those *Churches* that have the Father of our Lord Jesus Christ for their God.

Quest. What is the Antichristian faith?

Answ. It is to deny that Jesus (whom they confesse dyed to take away the sinnes of the world) is the Christ.

Quest. How prove you that?

Answ. 1 *Joh.* 2. 22. *Who is a liar*, (*viz.* borne of the evill one, who is a liar, and the father of lies, and abode not in the truth, *Joh.* 8. 44.) *but hee that denyeth that Jesus is the Christ?* (*viz.* the eternall King, Prophet, Priest of his Church, bought with his owne bloud) *hee is Antichrist* (an enemy and an adversary to Jesus the Christ) *that denyeth the Father and the*

the Sonne. For he that denyeth the Sonnes authority, to be the eternall King and Prophet of the Church of the New Teſtament, to the end of the world, according to the royall Commiſſion hee received from the Father of glory, when hee raiſed him from the dead, *Mat.*28.18,19, 20. compared with *Mar.*16.15,16. aſwell as his eternall Prieſt, *that ever liveth to make interceſſion to God for him,* Heb.7.25. hee denyeth the Father that ſanctified the Sonne, and ſent him into the world, *Joh.*10.36. and raiſed him from the dead, and exalted him to be Lord and Chriſt *Act.*2.36. *Epheſ.*1.20,21,22,23.

Queſt. What Congregations deny that Jeſus is the Chriſt?

Anſw. Even all ſuch as build their houſe upon the hay and ſtubble of man inventions, and not upon the precious ſtone, Jeſus the Chriſt, in whom onely ſalvation is found, *Act.*4.12. Of which ſort of builders are theſe:

T

The first sort are those that build their house upon the person of *Peter*, and so successively upon the Pope. These the Spirit of God discovereth to be foolish builders; because there is no salvation in *Peter*, nor Pope: the Apostle *Peter* himselfe being the Judge to decide the controversie, *Acts* 4. 11. *Peter* speaking of Jesus the Christ, saith, *This is the stone which was set at nought of you builders, which is become the head of the corner.* Ver. 12. *Neither is there salvation in any other; for there is none other name under heaven given amongst men, whereby wee must be saved.*

The second sort are those that build their house upon the Office of *Peter*, and so successively on the Officers: So that if the Officers united into a body in Councell erre, the whole Church that receiveth their faith, from their Edicts and Decrees, erre also. Now, that Councells may erre, and have erred, in things appertaining to God,

appeareth in the 21. Article of the Church of England, by Law eſtabliſhed; as appeareth. Adoration of Images was eſtabliſhed in the ſecond Generall Councell of *Nice*. The Popiſh Clergy were advanced above all earthly Princes, by the Councell of *Lateran*. And Prieſts prohibited to marry, which *is honourable amongſt all men*, Heb. 13. 4. by the ſaid Councell. The late *Trident* Councell erred in many things groſly; as in exalting the traditions of men to be of equall authority with the word of God; *Trident. Seſſ.* 4. *Decret.* Together with the invocation of creatures. Or any other Councell, that ſhould decree, that grace cómeth by generation; or, Beleevers ſhould beget beleevers: or, Chriſtians beget Chriſtians: then the whole Church that build their faith upon ſuch corrupt Councells may erre alſo.

The third ſort are all thoſe that build their houſe upon another man

faith

faith, and not basing or laying the foundation aright, on the Gospel faith; to wit, to beleeve in a crucified, dead, and risen Jesus, whom God hath exalted to be the Christ: If they erre in the object of their faith, Jesus the Christ, though they owne him to be Jesus their eternall Priest, to make intercession to God for them; yet if they deny him their eternall King and Prophet, in all his outward institutions, in admitting of members into his spirituall Kingdome, they build but on a sandy foundation, and not on the sure rock Jesus the Christ.

These Congregations, when the storme of Gods indignation bloweth upon them, it will faile them, because they were so fooliſh as to build upon the sand, *Mat.*7.26. and not upon the immoveable rock Jesus the Christ; seeing *other foundations no man can lay, save that is laid, Jesus the Christ*, 1 Cor.3.11. *Paul* calleth him, *The corner stone*, Ephes. 2. 20.

Peter, *The living stone*, 1 Pet. 2. 4. Yea, *The chiefe corner stone, elect and precious: hee that beleeveth on him shall not be confounded*, 1 Pet. 2 6 *Vnto you that beleeve* (in Jesus the Christ) *hee is precious*, 1 Pet. 2. 7.

Now, the true Spouse of Christ can have no communion with such as deny Jesus the Christ their onely Rock, in whom salvation onely is found, *Act.* 4. 12.

First, Because shee is a loyall Spouse, that hath no head, no husband, no Lord, no Law-giver, in things appertaining to the conscience, but royall King Jesus: nor will admit any other pretended Spouse to have fellowship with her, that is partly governed by the word of Christ, and partly with the chaffe and straw of their owne traditions, in Gods spirituall worship, or in admitting of members into his spirituall house: Knowing, that in so doing shee should be found to be a Monster, that hath two heads; or

elſe like to that proud harlot *Rome*, that hath a divided heart, that goeth a whoring after two husbands; Chriſt, and Antichriſt.

Secondly, This loyall Spouſe her love toward her husband the Lord Jeſus the Chriſt, is tender and compaſſionate love; ſhee cannot endure to heare her husband ſhould bee ſpoyled of any of his royall dignities, either his Kingly or Prophetical, as well as Prieſtly Offices: Shee cannot with harlot *Rome* bee content with a divided Chriſt; but with the true mother ſhee muſt joyn onely with them that will have a whole Chriſt, or no Chriſt. Chriſt her King, and his Commiſſion to bee eternall, *Mat.* 28. 18, 19. 20. Chriſt her Prophet, whoſe voyce ſhee muſt onely heare; as the Father of glory hath given her in charge to doe, *Mat.* 17 5 Yea, and the extent how farre, *in all things, whatſoever hee ſhall ſay*; Act. 3. 22. Knowing, the danger followeth,

her ſoule ſhall be cut off from his people, *Act.* 3. 23. reckoned no ſheep of his fold, *Joh.* 10. no Spouſe of her royall husband, *Epheſ.* 5. 24. as well as her eternall Prieſt, to make interceſſion for her, *Heb.* 7. 25. becauſe ſhee knoweth, Chriſt divided, becometh no Chriſt to the divider: And this, according to the Vulgar Latine, is *ſolvere Jeſum*, to diſſolve Jeſus, to receive him onely in part, and not in the whole; which is the ſpirit of Antichriſt, &c.

Laſtly, The Chriſtian Church, Chriſts loyall Spouſe, knoweth that her royall husband is jealous of his glory, and will not endure his Worſhip ſhould be corrupted with the inventions of man; therefore ſhee deſerteth the communion of all ſuch as have forſaken Chriſt, *the fountaine of living waters, and digg to themſelves ciſternes, broken ciſternes, that will hold no water.* Hence it is as poſſible for light and darkneſſe to agree in one ſubject, and the

Temple

Temple of God, and Idols: as the Church that hath Christ for her head, and the Word to bee the rule of her Doctrine, and Government. And those Congregations that are governed, partly by the Word of Christ, and partly by their owne Traditions, should have communion together.

But have Gods Elect in *Babylon* any power of themselves to returne out of the Land of their spirituall Captivity under Antichrist. *Quest.*

Nay: Untill God enlighten them, that are darke; and quicken them that are dead, and cause them to returne, by being obedient to a Gospel Ministery: as formerly he brought in our fore-fathers, which were Gentiles aswell as wee, and strangers from the common-wealth of *Israel*, and Aliants from the covenant of Promise, having no hope, and without God in the world, by opening their blind eyes: *and turning them from darkenesse to light; and* *Answ.*

from the power of Satan, unto God; that they might receive the remiſsion of their ſinnes, and an inheritance amongſt them which are ſanctified by Faith in Chriſt Jeſus, Acts 26. 18. Now as many as ſhall bee obedient to the voice of the Lord, will be unequally yoaked no more with unbeleevers, but wil become obedient unto the voice of the holy Spirit, and come out from amongſt them, and be ſeparate; and touch no more any of the uncleane thing; and then the Lord will make good his promiſe: *To be a Father unto you, and yee ſhall be his Sonnes and Daughters.* Having therefore theſe Promiſes (dearely beloved) *Let us clenſe our ſelves* (even ſo many poore *Iaphets*, as God ſhall perſwade to dwell in the Tents of *Shem*;) *from all filthyneſſe, both of the fleſh, and of the ſpirit, perfecting holyneſſe in the feare of the Lord,* 2 *Cor.* 6. 14, 17, 18. *Chap.* 7, 1.

Object. If all Churches come out of *Babylon*

bylon by degrees; then you condemn all Churches that are not of your judgement?

We condemne no Churches that are built upon the tryed stone: *the precious Corner Stone; the sure Foundation, Esay* 28. 16. Jesus the Christ. *Seeing other foundation can no man lay, save that is layd Jesus Christ,* 1 *Cor.* 3. 11. Whom *Paul* calleth *the corner stone,* Ephes. 2. 20. *Peter, the living stone,* 1 Pet. 2. 4. Yea, *the chiefe corner stone, elect and precious,* 1 Pet. 2. 6. *For there is salvation in none other,* Acts 4. 12. *Answ.* 1.

2 And that holdeth the Gospell Faith: namely, that they beleeve in a crucified, dead, and risen Jesus through whom they obtaine remission of sinnes) whom God hath exalted to be Lord, and Christ, *viz. Eternall King, Priest, and Prophet, and Head of the body of his Church, Ephe.* 1. 22, 23. which must be preached among all Nations, *beginning at Jerusalem, Luke* 24. 46, 47, 48. And constitu-

constituted according to the Commission given to the Apostles, *Math.* 28. 19, 20. which is left as a rule for the gathering of all *Churches*, to the ends of the World; seeing the Word of *Christ* is eternall. *The word of the Lord endureth for ever; and this is the Word, which by the Gospell is preached unto you*, 1 *Pet.* 1. 25. Yea, and after their apostasie, under the spirituall Babylonish captivity, to reforme any errour crept into the *Churches* of the old and new Testament: It was their holy custome, to reduce all things to their first Institution: *Quod primum verum*, that which was first is true, according to *Tertullians* judgement. For instance, so did *David* in the miscarriage of the *Arke of God*, 1 *Chr.* 15. 2. 12. 13. And it was zealous *Iosiahs* rule (whom the Spirit of God so commendeth in Scripture that none was like before him for his Reformation) 2 *Chr.* 34. 31. The like example tooke *Nehemiah* after his

his returne from the *Babyloniſh Captivity*, *Neh.* 10.29. *To obſerve all the Commandements of the Lord, and the Statutes which* Moſes *the ſervant of the Lord gave them to keepe.* So in reforming of the particular Churches of the New Teſtament, whereof Jeſus the Chriſt is head, King, and Prophet (if ever they be rightly brought out of their Spirituall *Babyloniſh* captivity under *Antichriſt*) we muſt reforme all the Innovations, as the Lord Jeſus himſelfe reformed the long-ſpread error of *Bygamie* and *Polygamy*. *Non fuit ſic ab initio, From the beginning it was not ſo*, Matth. 19. 7, 8. Yea, and we muſt ſo follow *Paul* (as he followed Chriſt, 1 *Cor.* 11. 1.) in reforming the abuſes crept into the Church of *Corinth*, reducing all things to the firſt Inſtitution: With *what I received from the Lord, that I delivered unto you*, 1 *Cor.* 11. 23.

We condemne none that are com- 2
ing out of *Babylon*, that make enquiry

quiry after truth (as the daughters of *Ieruſalem* did of the Spouſe, *Cant.* 5. 9. *What is thy beloved more then another beloved, oh thou faireſt among women? What is thy beloved more then others beloveds, that thou doſt ſo charge us?*) And truth being revealed to them, joyne with us in the practiſe of truth, (as the Daughters of *Ieruſalem* did with the Spouſe, *Cant.* 6. 1. *Whither is thy beloved gone, oh thou faireſt among women? Whither is thy beloved turned aſide, that we may ſeeke him with thee?*) The Spouſe giveth them a gentle, and a loving direction, *Cant.* 6. 2. *My beloved is gone into his garden, to gather Spices: to feed in the garden, and to gather Lillies.*

3 But wee onely condemne thoſe that deny Jeſus the *Chriſt* (though they owne him *their eternall Prieſt that ever liveth, to make interceſſion to God for them. Hebr.* 7. 25.) yet the farre deny him their King and Prophet in all his outward adminiſtrations of in admitting of members into that they

Spi

Spirituall Kingdome; ſtabliſhed according to Chriſts eternall Commiſſion, *Mat.*28.18,19,20. and are built upon wood, hay, and ſtubble, 1 *Cor.*3.12. Now though theſe pretend to come out of *Babylon*, yet they perſecute, ſcoffe, and deride all poore weake enquiring ſoules, for ſeeking after the pure wayes of that ſpirituall Worſhip, that Jeſus the Chriſt hath appointed, and eſtabliſhed *in all the Churches of the Saints*, gathered according to the Primitive pattern, *Act.*2.41,42,43. *as the watchman did the Spouſe*, *Cant.*5.7.

4. Wee condemne onely thoſe that ſinne through a wilfull contempt; becauſe the evill of their halfe-way reformation is diſcovered by them, whom God hath raiſed up to declare his truth in an evill day. Now, when theſe ſorts of men ſhall bee farre from repenting of all the evill that they have done to the ſervants of the Lord Jeſus, in this kind, but they ſtill perſevere in perſecuting

ting them for the truth they deliver, (as the Jewes did of old the Lord Jesus, and their own Prophets, as it is written, 1 *Thes.* 2. 14. *For yee, brethren, became followers of the Churches of God, which in Judea are in Christ Jesus; for yee have also suffered like things of your owne countrymen, even as they of the Jewes:* Verse 15. *Who both killed the Lord Jesus, and their owne Prophets, and have persecuted us, and they please not God, and are contrary to all men;* Ver. 16. *Forbidding us to preach to the Gentiles, that they may be saved, that they may fill up the measure of their owne iniquity, that the wrath of God may come upon them unto the uttermost.)* Upon these sort of men, not we, but the Lord Jesus hath set this dreadfull doome, *This is the condemnation, that light is come into the world, and men love darkness rather then light, because their deeds are evill. For every one that doth evill hateth the light, neither cometh to the light, least his deeds should bee discover*

covered, John 3. 19, 20.

Not wee, but the good Spirit of our God condemneth all those that linger after false and Antichristian wayes: When *Babylons* down-fall is pronounced, *Revel.* 14.8. *Babylon is fallen, it is fallen, that great City; because shee made all nations drunk with the wine of her fornications.* V.9. *After that followed a third Angel, that cryed with a loud voyce, saying, If any man* (be hee high or low, rich or poore, noble or ignoble, bond or free, male or female) *worship the Beast* (that Antichrist of *Rome*, that exalteth himselfe above all that is called God, or worshipped) *or his image*, (that is, his Government, that receive their power and jurisdiction from, in, or under him) *or his mark*, (*viz.* his Canons, Constitutions, Edicts, or Decrees) *into their hands*; (*viz.* to fight, or write in the defence of them) *or into their foreheads*, (to plead or preach for them) mark their doome, *The same* (not that

that doe it ignorantly through unbeliefe, that are misled by their Teachers; but they which sinne against knowledge, obstinately to defend their Antichristian practices) *shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and they shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the Beast and his image, and receive the mark of his name*, Revel. 14. 10, 11. The good Lord of his great mercy grant to all those that belong to his election (that linger after falſe and Antichristian wayes and practices) repenting hearts, to forsake their sinnes, that none of the evill threatned fall upon them. Amongst which marks of the Beast Is not the decree of Pope *Innocentius* the third? *Decret. Gregor. lib.*

*tit.*42.*cap.*3. as Doctor *Willet* in his *Synopsis Papismi de baptismo infantium*, citeth: That whereas Circumcision (by the commandement of God) was conferred upon the infants as well as the elder sort; so Baptisme also, which succeedeth in the roome thereof, and is more generall to men and women, must be conferred to both. By which Decree, the Nations in name and title have been christianized, (though in the power they have denyed it) and have killed many a precious Saint, under the brand of Hereticks, for opposing it: whereby, *the inhabitants of the earth have beene made drunk with the wine of her fornication*, Revel.17.2.

But the Spirit of God describeth the true Church, after *Babylons* down-fall, *Revel.*14.12. *Here is the patience of Saints: here are they which keep the commandements of God, and the faith of Jesus.* And is it not a commandement of God, that all

Churches ſhould be gathered according to the Commiſſion of King Jeſus? *Mat.*28. 18, 19, 20. *Mar.*16. 15, 16.

6 Wee onely condemne thoſe Churches (that perſecute Chriſt in his members, from city to city, (as *Saul* did, *Act.* 26. 9, 10.) for keeping the commandements of God, and the faith of Jeſus, *Mat.* 16. 16. 1 *Joh.* 5. 1.) as no true Churches of Chriſt; but rather Synagogues of Satan: for, *no hurtful thing ſhall be in the holy mountaine*, Eſay 65.25. *The wolfe and the lamb ſhall feed together; and the lion ſhall eat ſtraw like an oxe; and the duſt ſhall the ſerpent eat: They ſhall not deſtroy in all my holy mountaine, ſaith the Lord.* As likewiſe, *Eſay* 11.6, 7, 8, 9.

7 If the Churches that men now contend for (coming out of *Babylon* by degrees) ſhould crucifie Chriſt in his members, for contending for the faith of Jeſus the Chriſt once given to the Saints, *Mat.* 16.

16

16, 17, 18. yea, reproach, whip, crop, and persecute them, for holding the Commission of their royall Master Jesus the Christ, *Mat.* 28. 18, 19, 20. that Antichrist by his Decretals, and Popish Councels, hath defaced, (as of late the Arch-Prelate of *England* did some Worthies, that stood for a Reformation according to the light God discovered unto them) then they in such an estate were no true Churches of Christ; but Congregations that are hardened, and speake evill of the way before the multitude, and are to be separated from, *Act.* 19. 9.

But if they be meek, and gentle, peaceable, and willing to bee instructed, inquiring after truth, it being discovered by the true Spouse (whom God hath enlightened to direct them,) wee contemne not those daughters; but rejoyce in their fellowship, tender them as Lambes of Christ, that have a long-

ing desire to be added to that sheepfold, whereof Jesus is the true shepherd; though as yet ignorant of the way of truth in many things. But as for the neutrall party, that are neither hot nor cold, but lukewarme, God will spue them out of his mouth, *Revel.* 3. 15, 16.

Quest. Whether the Church of Christ is not now to be recovered out of an Antichristian estate, that denyeth that Jesus is the Christ, 1 *Joh.* 2, 22. and crucifieth Christ in his members; as the Church of the New Testament in the Apostolicall times, was gathered out of the Nationall Church of the Jewes, (that was of old once a true state untill they crucified Jesus the Christ in his humane nature; *whom God raised from the dead, and exalted him to be Lord and Christ*, Act. 2. 36.) if God shall by his Gospel-Ministery wound and prick their hearts for their sinne of crucifying Christ in his members, that confesse the faith,

of Jesus the Christ, 1 *Joh.* 5. 1. (as hee did once the Jewes that crucified the Christ, their Messias, in his owne person, *Acts* 2. 37.) so that they trembling cry out, *Men and brethren, what shall we doe?*

Must not the Reply bee that voyce that the holy Spirit spake by the mouth of *Peter*, *Repent, and be baptized every one of you in the name of Jesus for the remission of sinnes: and yee shall receive the gift of the holy Spirit. For the promise is to you, and to your children, and to them that are farre off, even so many as the Lord our God shall call. And with many other words hee said,* (and must not wee doe so likewise? seeing *whatsoever things were written afore-time, were written for our learning*, Rom. 15. 4.) *Save your selves from this untoward generation.* Seeing the same wrath is fallen on them (as was on the Jewes, for killing the Lord Jesus and their owne Prophets, 1 *Thes.* 2. 14, 15, 16.) seeing they crucifie *Answ.*

Chriſt in his members, that contend for the faith of Jeſus the Chriſt (as *Paul* did, *Act. 9.*) Now ſo many as ſhall gladly receive this word, and be baptized, ſhall be ſaved from wrath; as *Noah* and his family were ſaved in the Ark, from periſhing by water; ſeeing it is written, *by the like figure Baptiſme ſaveth*, 1 Pet. 3. 20, 21.

Reaſ. 1. The Reaſon is, firſt, Becauſe *the time of our ignorance God hath winked at; but now* (ſeeing light is come and truth is revealed) *the Lord Jeſus commandeth us every where to repent, &c.* Acts 2. 38. Elſe our condemnation will be heavie, *Joh.* 3. 19,20. *This is the condemnation, light is come, and men love darkneſſe more then light, becauſe their deeds are evill, &c.*

2 Secondly, Becauſe we have with *Paul* and the Jaylor, in the time of our ignorance, beaten and perſecuted Jeſus the Chriſt in his members, that contend for the faith

1 *Jo*

1 *Joh.* 5. 1. and wee thought within our selves we ought to doe something contrary to the name of Jesus of Nazareth (as *Paul* did in the time of his ignorance, *Act.* 26. 9.) If God shall by his good Spirit convince us of the evills that wee have done, so as that we trembling cry, *Men and brethren, what shall we doe?* Must not the reply be, *Repent? &c.* Act. 2. 38. Else, shall they not be disobedient to the voyce of the Spirit that speaketh? seeing *Paul* and the Jaylor arose and were baptized, *Acts* 9. 18. & 16. 33.

Thirdly, Because there is no promise of salvation to be found in the Antichristian states, that deny Jesus the *Christ*, 1 *Joh.* 2. 22. The Reasons are, *Reas.* 3.

First, Because all the promises of God are made over to them onely that beleeve in Jesus *the Christ*, 2 *Cor.* 1, 20. *Hee that beleeveth in the Sonne of God hath life, and he that beleeveth not in the Sonne of God, hath not life;* 1

but the wrath of God abideth on him, John 3. 36.

2 Secondly, Till we did beleeve in Jesus Christ, we were (in respect of any visible calling) without Christ; *being Aliants from the Common-wealth of Israel, and strangers from the Covenant of Promise; having no hope, and without God in the world.* But once beleevers in Christ, *Yee who were sometime afarre off, are made nigh by his blood, and through him have accesse by one Spirit unto the Father. And are no more strangers and forraigners: but fellow-citizens with the Saints, and of Gods houshold, &c.* Ephes. 2. 12, 13. 18, 19, 20, 21, 22.

3 Thirdly, Because they in denying the Sonnes authority to bee the King and Prophet of his *Church* in all his outward administrations, in admitting members into his spirituall kingdome, *Math.* 28. 19. 20. though they own him their Priest, *that ever liveth to make reconciliation* to God for them, *Hebr.* 7. 25. *They*

deny

deny the Father, that sanctified the Sonne, and sent him into the world, and raised him from the dead, and exalted him to be the Lord and Christ, Act. 2.36. *Ephes.* 1.20, 21, 22.

Fourthly, Because the Antichristian state deny the Sonne, 1 *Iohn* 2.22, 23. Whom the Father of glory *commandeth us to heare, Math.* 17.5. Yea, and the Apostle *Peter* citing the Testimony of *Moses*, saith, *Truely Moses said to the Fathers, The Lord your God will raise up a Prophet from the midst of your bretheren, like unto me; him shall yee heare in all things whatsoever he shall say:* and the danger followeth. *It shall come to passe, that every soule which refuseth to heare the voice of that Prophet, that soule shall be cut off from his people,* Acts 3, 22, 23. 4.

The Reasons are these.

First, If Jesus the *Christ* bee not our Prophet to teach us, hee will not be our King to protect us: *Math.* 28.10. *Teach them,* saith *Christ, to*

observe

obſerve all things that I command you: And loe, I am alwaies with you to the end of the world.

2 Secondly, If *Chriſt* be no Prophet to teach us his heavenly Fathers revealed will, he wil be no Prieſt to intercede for us, *Ioh.* 17. 20. *I pray not for theſe alone, but for all them that ſhall beleeve in me through their word.* Now it is not their word that they ſpeake, but what they have received from *Chriſt* to ſpeake. Seeing it is written 2 *Iohn* 9. *Whoſoever tranſgreſſeth and abideth not in the doctrine of Chriſt, hath not God: but he that abideth in the doctrine of Chriſt, hath both the Father and the Sonne.* Verſe 10. *If there come any unto you, and bring not this doctrin receive him not to houſe, neither bid him God ſpeed.* Verſe 11. *For hee tha biddeth him God ſpeed is partaker his evill deeds.*

3 Thirdly, If Chriſt bee no Pro phet to teach us: Hee will bee n Judge to acquit us. *Iohn* 12. 48 *Hee which rejecteth mee, and rece*

ver

veth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge us in the last day. And then like the wise Merchant, let us cast up our accouut, what it will profit us? If by denying to heare the voice of our Prophet Jesus, we gaine the world, and in the meane season loose our precious soules. Knowing the Sonne of man shortly will come to judge the world: And then they which be ashamed of him, and his words, in this sinnefull and adulterous generation, *of them will the Sonne of man be ashamed, when he cometh in the glory of his Father, with all his holy Angels*, Marke 8. 38.

Fourthly, If we joyne with them 4.
that deny Jesus the Christ, 1 *Iohn* 2.22. and will be partakers of their sinnes, *wee shall bee partakers of their plagues*, Revel. 18.4. And for our unbeliefe, in persisting to persecute them, that contend for the Faith of Jesus the *Christ*, *Math.* 16. 16,17, 18.

18. *The wrath of God abideth on them,* 1 *Theſſ.* 2. 14, 15, 16.

5 Fiftly, There is no promiſe to any people, that deny the Faith and Baptiſme of Jeſus the *Chriſt*, that they waiting ſhall receive the gifts of the Spirit. But rather that they ſhall be given up of God to ſtrong deluſions, *to beleeve a lye*, 2 *Theſſ.* 2. 10. *Becauſe they received not the love of the truth, that they might bee ſaved.* Verſe 11. *For this cauſe, God ſhall give them up to ſtrong deluſions to beleeve a lye.* Verſe 12. *That all might bee damned that beleeve not the truth, but haue pleaſure to continue in unrighteous practiſes.* 2 Theſſ. 2 10, 11, 12.

Object. But there is a promiſe to all poore enquiring ſoules, that in the time of their ignorance and unbeliefe, have denyed Jeſus the *Chriſt*, their eternall King and Prophet, aſwell as Prieſt, and now by the Spirit of God being convicted, that they are lyars and Antichriſti-

an

an, *that deny the Father and the Son,* 1 *Iohn* 2. 22. And *being pricked at the heart,* now trembling, *cry out, Men and brethren what shall we doe?*

The Spirit of *Christ* in the inspired Scripture, saith: *Repent, and be baptized, every one of you in the name of Iesus for the remission of sins, and yee shall receive the gifts of the holy Spirit,* Acts 2. 38. *Answ.*

We have an instance of twelve Disciples found at *Ephesus,* baptized in the name of the Lord Jesus, and and *Paul* laid his hands on them, and they spake with new tongues, and Prophesied, as *Ioel* the Prophet foretold, *Ioel* 2. 28. *I will powre out of my Spirit upon all flesh, &c.* 2

But were those Disciples found at *Ephesus* (that had beene baptized by *Iohn the Baptist*) rebaptized by *Paul?* *Paul Object.*

In answering this objection, I conceive: First, there was a vast difference betweene Faith and Baptisme; *Iohn* preached before the suffering *Answ.*

ſuffering, death, and reſurrection of *Chriſt*: And the Faith and Baptiſme *Chriſt* commanded his Diſciples to preach after his Reſurrection, *Luke* 24. 46, 47.

Secondly, *Iohn the Baptiſt* preached the *Baptiſme of repentance, ſaying, that they ſhould beleeve on him that was to come after him*, *Acts* 19. 3, 4. Whom *Chriſt* himſelfe declareth to his Apoſtles, being come in the fleſh that he muſt goe up to *Ieruſalem*, fall into the hands of ſinners, bee killed, and the third day riſe againe, but the Diſciples underſtood it not, though it were declared to them, and they were afraid to aske him, *Mark.* 9. 31, 32. Much more *Iohn* underſtood not, *that Chriſt ſhould dye, and riſe gaine from the dead.*

1 Firſt, becauſe it was not revealed to him, though *Iohn* ſent two of his Diſciples to demand of him *Whether it were he that ſhould come, ſhall we looke for another? Chriſt answereth, Goe tell Iohn, the blind ſe*

the deafe heare, the dead are raised, and to the poore the Gospell is preached, and blessed is he that is not offended in me, Math. 11, 2, 3, 4, 5, 6.

Secondly, Christ saith of *John*: 2
This was that Elias that was to come, that should prepare the way before him, Mal. 3. 1.

Thirdly, Hee was the greatest 3
Prophet borne amongst women: *for he saw him come in the flesh; and said to two Disciples, Behold that Lamb of God which taketh away the sinnes of the world,* John 1. 29. *Yet hee that is the least member in the Kingdom of heaven is greater then John:* because after the death and resurrection of Christ, they could preach and declare *that great mystery of godlinesse,* 1 Tim. 3. 16. that *Iohn the Baptist* never knew.

But the Apostles after the resurrection of Christ, he having opened their understanding, that they might understand the Scriptures, said unto them, *That it behoveth Christ to*

suf-

ſuffer, and riſe againe the third day, that repentance and remiſſion of ſinnes ſhould bee preached in his name, amongſt all Nations, beginning at Ieruſalem: and yee are witneſſes of theſe things, Luke 24. 46, 47, 48.

Again, *Iohn the Baptiſts* baptiſme, was the Baptiſme of water onely: but had no promiſe of the holy Spirit annexed, as himſelfe confeſſeth, *Math.* 3. 11, *I indeed baptize you with water to repentance: But he that commeth after mee is mightier then I, he ſhall Baptize you with the holy Spirit and with fire.*

2 Secondly, The holy Spirit was not to bee given in his full meaſure *untill Chriſt was glorified. Iohn* 7. 39. compared with *Acts* 2. 33.

But to the Faith and Baptiſme the Apoſtles preached after the death, and reſurrection, and aſcention of Chriſt into glory, there was a promiſe *of giving the gifts of the holy Spirit*, Acts 2. 38. *Repent, and be Baptized, every one of you in the nam*

of Iesus for the remission of sinnes: and yee shall receive the gift of the Holy Spirit: as the Prophet *Ioel* foretold, *Ioel* 2. 28. and the twelve at *Ephesus* received, *Acts* 19. 6.

I affirme, that the twelve at *Ephesus*, that had beene Baptized by *Iohn*, or his Disciples Ministry, were re-baptized by *Paul*, or them that were with him in the time of his Ministery; for these ensuing Reasons. *Answ.* 2.

First, In respect of the different dispensations. The Faith and Baptisme that these twelve had received from *Iohn*, or his Disciples Ministerie, though it was a saving Faith all the dayes of *Iohn* and his Disciples Ministry, yet it was not a saving Faith after the death, and resurrection, and ascention of *Christ* into glory, in the time of *Pauls* Ministery: For *Iohn* and his Disciples preached the *Baptisme of Repentance*; saying, that they should beleeve on *Reas.* 1.

him that was to come after him; that was in Jesus Christ, that was to bee crucified. But *Paul* and *Timotheus* preached, that Jesus indeed is come, and crucified, dead, and risen, through whom all that beleeve shall have remission of sinnes, *Acts* 13. 38, 39. 1 *Cor.* 15. 3, 4.

Reas. 2. Secondly, Because this Faith that they had received from *Iohn*, or his Disciples, in the time of *Pauls* Ministery would not save them: Because they denyed the Resurrection of Christ from the dead: Looking onely for him to come, and to be crucified; and were ignorant that he was crucified, dead, and risen: And then according to the doctrine of the Holy Spirit, by the mouth of *Paul*, 1 Cor. 15. 14. *If Christ be not risen, our Faith is vaine, and our Preaching is vaine.*

Reas. 3. Thirdly, If the Faith and Baptisme of *Iohn*, that declared that there was a Jesus to come to bee

bee Crucified; and the Faith and Baptimse of *Paul* that declareth that Christ dyed for our sins, according to the Scriptures, and rose againe the third day according to the Scripture, 1 *Cor.* 15. 3, 4. Be all one for substance (as some of the Learned amongst us affirme) then are wee found false witnesses of God, because wee have testified of God; *that he hath raised up his Sonne Iesus Christ*, whom he raised not up if the Faith and Baptisme of *Iohn* be in force at his day, 1 *Cor.* 15. 15.

Fourthly, If the Faith and Baptisme of *Iohn* be in force under the time of *Pauls* Ministery, *Acts* 9. 3, 4. Then was the preaching of *Paul* vaine, and the faith of all that received his Gospell, (to wit, *That Christ dyed for our sinnes, according to the Scriptures, and rose againe the third day*, 1 Cor. 15. 3, 4.) vaine, and *that they were yet in their sinnes*, 1 Cor. *Reas.* 4,

15.16.17. Neither were the gifts of the Spirit then given: For they were not to be ſhed forth until Chriſt was riſen and aſcended up into glory *Acts* 2.33. which is blaſpemous to imagine, or to divulge and declare abroad.

For theſe Reaſons, I conceive there was a nullity of the Faith and Baptiſme of *John*, which was to continue but till the death and reſurrection of Chriſt: And the twelve in *Aſia* were re-baptized into the Faith of a crucified, dead, and riſen Jeſus, whom God exalted to be the Chriſt. *And Paul layd his hands on them, and they received the holy Spirit, Acts* 19.5.6.

Object. May it not rather bee, that with *Apollos*, they were more fully inſtructed what it was to bee Baptized into the name of the Lord Jeſus.

Anſw. 1. Nay; Becauſe there was as vaſt a difference, according to the diſtinction I formerly layd downe, be-

tweene

tweene the Faith and Baptisme of *John* and his Disciples before the death of Christ, and the Faith and Baptisme of *Paul*; and the residue of the Apostles after the death and resurrection of Christ: As now is betwixt the Jewes at this day: and us that truely beleeve in Jesus the Christ, 1 *Joh.* 5. 1. *Whosoever beleeveth that Jesus is the Christ is born of God.* For the Jewes at this day beleeve (as *John* and his Disciples then taught, *That they should beleeve on him that should come*, Acts 19. 4.) even in that Messiah whom they wait for. And we beleeve (as *Peter* and *Paul* then taught) *That Christ indeed is come, and crucified, dead, and risen, and exalted to bee the Christ*, Acts. 2. 36. Ephes. 1. 20, 21, 22, 23. So that, if the Jewish Faith be not saving Faith at this day; Seeing they looke for a Messiah to come: when indeed hee is already come, and crucified, dead, risen and ascended

ded to glory; So that we wait now for a Saviour from heaven, *Jesus, that shall deliver us from the wrath to come*, 1 Thess. 1. 10. Neither could the Faith of those twelve Disciples, *Paul* found at *Ephesus* bee a saving Faith in the time of his Ministery: because Christ was come (though they were ignorant of it, being at that time in *Asia*) and had finished all those things that were written of him in the Law of *Moses, the Prophets, and the Psalmes*, Luke 24. 44. But as neither the twelve Disciples of Christ could not understand that all things were fulfilled of him untill hee had opened their understandings, that they might understand the Scriptures: And then they rightly understood the end of his suffering, death, and resurrection namely, *That repentance, and remission of sinnes, should bee preached in his name among all Nations, beginning at Jerusalem*, Luke 24. 45, 46, 47, &c.

So

So neither could these twelve *Paul* found at *Ephesus* know it; because, *they had not heard, whether there were any holy Spirit, yea, or nay*; and so were ignorant of the death, and resurrection of Christ, untill the Lord was pleased by his good Spirit to open their understanding, by the ministery of *Paul*; therefore it is written, *When they heard it, they were baptized in the name of the Lord Jesus*, Act. 19.5.

Was there any necessity that they should be Re-baptized; would not a more perfect instruction have served? *Object. 2.*

Nay: Because those twelve were departed into *Asia*, after they had received the Faith and Baptisme of *John*, and were ignorant whether there were any holy Spirit yea or nay, *Acts* 19.2. Because *Johns* Faith and Baptisme (as I have formerly shewed) had no promise of giving the gifts of the holy Spirit, *Mat.* 3. *Answ.*

11. If they therefore ſhould continue in the Faith and Baptiſme they had received from *Iohn*, they had no promiſe that waiting they ſhould receive the gift of the holy Spirit. But to the Faith and Baptiſme that *Peter* and the reſidue of the Apoſtles preached, there was a promiſe of giving the gifts of the holy Spirit, *Acts* 2.38. And when theſe twelve which had been baptized by *Iohn*, or his Diſciples, heard it, they ſubmitted themſelves, and were baptized in the name of the Lord Jeſus; (*viz.* into that profeſſion of Faith *Paul* preached, 1 *Cor.*15.3,4.) *And when* Paul *had laid his hands on them, the holy Spirit came upon them, and they ſpake with new tongues, and propheſied; and the men were about twelve*, Acts 19.5,6. Such an inſtance likewiſe wee have in *Samaria*; *Philip* preaching the things concerning the Kingdome of God, and the name of Jeſus Chriſt,

Christ, and *they were baptized both men and women*, Act.8.12. *When the Apostles which were at Hierusalem heard it, they sent* Peter *and* John *unto them: And when they were come down, they prayed, that they might receive the holy Spirit: (For as yet hee was fallen upon none of them, onely they were baptized in the name of the Lord Jesus) Then they laid their hands on them, and they received the holy Spirit*, Acts 8.14,15,16,17. So that by the examination of these texts of holy Scripture, it appeareth to me, that these twelve that were formerly baptized by *Iohn*, and then afterwards by *Paul* were baptized in the name of the Lord Jesus; and then the Lord according to his owne free promise, *Acts* 2.38. gave them the gifts of his holy Spirit, by his ordinance of Imposition of hands; that the earth might bee filled with his glory, and his Church repleniſhed with gifts meet

for

for the miniſtery, *Epheſ.*4. 11, 12.

Object. 3. But was *Andrew* and the other Diſciple *Iohn* baptized, Re-baptized by the Diſciples of Jeſus the Chriſt?

Anſw. Nay: Becauſe that Faith which *Iohn* preached and baptized into, and the Faith and Baptiſme that Jeſus and his Diſciples preached before his ſufferings, death and reſurrection, was all one in ſubſtance, and to one peculiar people, the Jewiſh Nation. *Mat.*3. 2. *Iohn* preached, *Repent, for the kingdome of heaven is at hand.* So did Jeſus, *Mat.*4. 17. *Repent, for the kingdome of heaven is at hand.* So Chriſt commanded the twelve, *As yee goe, preach, ſaying, The kingdome of heaven is at hand, Mat.* 10. 7. Likewiſe the ſeventy, *The kingdome of heaven is come nigh unto you,* Luke 10. 9. *Peter* and all the Diſciples were ignorant of the death and reſurrection of Chriſt, untill he was riſen from the dead, *Mar.*9. 31.

32

32. compared with *Luk.*24.6,7,8. They wait for the fulfilling of the promises as well as *Iohns* Disciples, *Luke* 24.19,20,21,22.

But were the twelve Disciples of Christ, and the seventy, *Luk.*10. that had accompanied with him from the time of *Iohns* Baptisme untill the time of Christs ascension into glory, that had been baptized, were they also Re-baptized after the death and resurrection of Christ? *Object.* 4.

The Answer is, Nay: Because they had the promise of the holy Spirit to be given them, without any more baptizing with water. *Acts* 1.5. *Iohn truly baptized with water, but yee shall be baptized with the holy Spirit not many dayes hence.* And the Lord made good his word of promise, they were filled with the holy Spirit, when the dayes of Pentecost were fully come, *Acts* 2.2,3, 4,5. Thus I have answered the Objections. *Answ.*

Because,

Reaſ. 7. Becauſe, If two Diſciples of Chriſt agree together in earth, touching any thing that they ſhall ask, they have promiſe it ſhall bee done for them of his Father in heaven, *Mat.* 18. 19. But there is no promiſe to any people in faith and order, but a people agreed: *Reaſ.* 1. Becauſe *two cannot walk together unleſſe they be agreed*, Amos 3.3. neither can the heart of two beleevers truly conſent to pray together, unleſſe they bee agreed touching the things they will ask of the Father of glory. *Reaſ.* 2. Difference of opinion cauſeth difference of affection, and is an occaſion of many deare and precious ſoules to withdraw communion; as is to be ſeen in *Barnabas* and *Paul*, diſſenting about the choyce of a companion, the contention grew ſo hot, that they ſeparated the one from the other, *Acts* 15.37,38,39,40.

Reaſ. 8. Two or three Diſciples of Chriſt,

Christ, gathered together in his name, (that is, by his power, authority, and royall Commission) where-soever, (whether in the mountaine, or in the desert, or in ship, or in the dungeon) there will Christ be in the midst of them, to heare and grant their petitions, or deliver them out of trouble; as he did *Peter* out of the prison, at the intercession of the Church, *Act.* 12.

To all such as walk in this Gospel faith and order, the Lord Jesus hath promised a greater manifestation of his presence, and Spirit, *Joh.* 14. 26. And *John* in the Island of *Pathmos* found it, *Revel.* 1. 9, 10. Yea, and to all them that love him and keep his commandements, the Father and the Sonne hath promised to owne their poor hearts to be his Temple and Palace, where hee will abide and dwell; *Joh.* 14. 23. *Reas.* 9.

Lastly, All such as are congregated *Reas.* 10.

gated in Gospel faith and order, have a promise from King Jesus, of Royall Protection in their greatest dangers, *Heb.* 13.5,6. So that with the Prophet *Habacuck* they can glory in Christ, in their greatest extremities, *Hab.*3. 17,18. *Though the vine doe not yeeld her fruit, and the fatnesse of the olive faile, and the herd perish from the stall; yet will I joy in the Lord, and rejoyce in the God of my salvation.*

Quest. But is there any hope to see the Nation of *England* reformed according to the Primitive pattern, founded upon the word of the eternall Truth? *Ephes.*2.20.

Answ. Yea. First, Because there was never a more exact Covenant taken in no Realme, or Nation, since the dayes of zealous *Josiah*, 2 *Chron.*34. 31. and *Nehemiah*, *Nehem.* 10. 29. than is in these our dayes, to see through Reformation in *England* and *Ireland*, according to the wor-

of God; and to extirpate Popery, Prelacy, Superstition, Schisme, Heresie, in Doctrine, Worship, and Discipline; that the Lord should be one, and his Name one, in the three Kingdomes. So that we are not to leave so much as an hoofe behind us of any Superstition, or Romish relique, or any humane Tradition, in Gods worship, to be retained; though it have remained under the venerable garbe of Antiquity, Universality, and Unity, the three great pillars of the Roman Hierarchy.

Secondly, Because there are in the Synod some learned, pious, tender, conscientious men, that in the dayes of the cruell and ambitious prelates (like the Priest and Levites, in the dayes of idolatrous *Jeroboam*, that served the Devils and the calves hee made, 2 *Chron.* 11. 13, 14.) left all their maintenance, and went and lived in a strange land, *Reas.* 2.

to

to enjoy the liberties of a good conſcience, and worſhip the Lord Jeſus according to the light they had received; that are at this day truly ſenſible, what a burden the Penall Statutes have beene in our Land, in former times, to tender conſciences, that deſire (without any ſiniſter ends) to ſee a Reformation according to Gods word; therefore will never conſent to have ſuch a Penall Law enacted (as the Prelates of *England* once obtained by fraud and policy, in the dayes of *Richard* the Second to kill the *Engliſh* Subjects, that would declare the whole truth of God, ſo farre as it was revealed to them, and keep a good conſcience toward God and man: which occaſioned the death of ſome of the Nobility, Gentry, and Miniſters in the Nation; with many others of inferiour rank.

Thirdly, There are in the high

and honourable Court of Parliament, some such conscientious tender-hearted men, that in the Prelates dayes left, if not sold, their Possessions, to goe into a desolate wilderneſſe, to worship the Lord Jesus in spirit and truth, according to the light God revealed unto them; and many other were following after, that are truly sensible, that it hath ever been a plot of the Bishops and Priests to labour to enthrall the *English* Nobility, and Commons in Parliament, to make Lawes to kill and imprison the conscientious in the Land, that doe desire to worship the Father of our Lord Jesus Christ in spirit and truth, according to his revealed will in his owne word, under the spe-ious pretences of unity, and uni-ormity in the worship of God: as he Statutes of *K. Henry* 8. *K. Ed-ard 6. Q. Mary*, and *Q. Elizabeth*, eclare.

Fourthly, It is obvious to every well-affected Subject in the *Engliſh* Nation, that when our Brethren, that noble, ancient, warlike Nation the *Scots*, contended for a Reformation according to the light they had received, and caſting off *Romes* proud Papall and Prelaticall Government, with all their deviſed formes of Worſhip, they muſt have dyed; the *Engliſh* Prelates had ſo farre incenſed his Majeſty againſt them, and raiſed large ſummes of money toward the levying of an Army, to kill and deſtroy them, had not the Lord by his ſpeciall providence prevented it.

Reaſ. 5. Fifthly, When the Lord opened the eyes of our deare and thrice noble Patriots of our Countrey aſſembled in Parliament, to make a ſolemne Proteſtation, to oppoſe all Popery and Popiſh innovations, and to extirpate Epiſcopacy root and branch, as a Plant the heavenl

heavenly Father never planted; Then evill counsell prevailed with the King to withdraw from his Parliament, and under the pretence of a Guard to protect his Person, to make warre against his Parliament, that they should dye: But our faithfull Nobles, and true hearted Commons in *England* reply, Shall our *Ionathans* dye? who have in part freed our consciences from *Roman* Traditions, and ancient corrupt Festivals, and covenanted with us for a pure Reformation agreeable to the word of our good God, and have preserved our estates and liberties from an Arbitrary Government; shall they dye which have wrought such a deliverance in the Land? they shall not dye: we will bleed our selves before an haire shall fall from their heads, if either wee with our persons, prayers, counsells, states, or swords can prevent it. And hath the Lord

given ſuch a bleſſing to our endeavours, that God hath made the righteous of the Land, (next to the Lord) a wall of defence to the Parliament; ſhall it ever therefore enter into the heart of loyall and tender-hearted Covenantors to have ſuch hard thoughts; that the Parliament will ever conſent to burden us any longer with unjuſt Penall Statutes, who have thought nothing too deare for them, but have jeopardized lives and livelyhods for their preſervations. Eſpecially, they being ſenſible what a burden ſuch penall Lawes have been to tender Conſciences, and what an hinderance they are for propagating truth.

Reaſ. 6. Sixtly, All the faithfull in the Parliament know but in part; and the more they taſt of the honey of Gods eternall truth, the more their eyes are enlightened to ſee, they have not as yet attained to a full Refor-

Reformation. And if now they ſhould build but upon the leaſt hay and ſtubble, they ſhould not onely ſuffer loſſe; but lay a foundation of a new rent in the Ages and generations to come: yea, and looke what unjuſt Penall Statutes they impoſe now; may perhaps fall as heavy upon their Poſterity, as ſometime did upon that famous Lord *Cobham*, that gave his conſent to the Statute of *Lolordi*, and afterward was put to death for a *Lolord*.

Seventhly, The Lord hath added ſuch a bleſſing to the pious endeavours of the Parliament, that they have diſcovered many things to be truth; that the Learned Prelates in former times adjudged to be Heſies: As the parity of the Miniſtery. Superſtitious formes of deſed Worſhip, called Divine. Superſtitious Feſtivals, formerly eſteemed holy Feaſts, now taken away, that men may follow their ho- *Reaſ.* 7.

neſt labour ſix daies, and Sanctifie a Seventh, as a day of holy reſt to the Lord; being now the firſt day of every weeke; as the holy Scripture hath left us a rule of practiſe to obſerve and doe, *Acts* 20. 7. And hee which hath begun this great and happy Worke of Reformation by this Parliament: wee are confident, will never leave them, untill hee hath made them inſtruments, either to perfect it; or at leaſt, to give to all his faithfull *Daniels*, libertie of Conſcience, to worſhip the Lord in Spirit and truth, according to his will revealed; againſt whom they can object nothing, unleſſe it bee in the matter that concerne the ſpirituall worſhip of their God; Seeing they have learned to give *Cæſar* his due *Tribute*, *Cuſtome*, *Feare*, *Honour*; Yea and lay downe their lives, rather then juſt and lawfull Magiſtrate ſhould not be maintained among

us

us, and obeyed in all their just, Legall, and Civill commandements. Knowing, they carry not the Sword for nought, but for the punishment of them that doe evill, and for the praise, and defence of them that doe well.

Lastly, the wrondrous power of the Spirit of grace, in enlightning darke mindes with the knowledge of his Truth; and scattering the knowledge of it, all the Kingdome over, in Cities, Countreyes, and Campe, and causing men of singular parts of learning to bring their gifts toward the building up of Zion; and powring out of his Spirit (as *Ioel* the Prophet foretold, *Ioel* 2. 28.) upon all sorts of people, both young, and old; rich, and poore; which is to mee a plaine demonstration, that the Lord will never leave us, untill he hath made his new Jerusalem, the praise of the whole earth, and prepared the

Spouse

Spouſe, the Lambes wife; Yea, and advanced Jeſus the Chriſt once againe upon the Throne, to be the Head, King, Prieſt, and Prophet of his Church, according to the ancient Propheſie of *David*, Pſal. 2.6

Yet have I ſet my King upon my holy hill of Zion.

Gloria ſoli Deo.

FINIS.